

k) Anno 1150.
Illir. cata. pag.
430

l) book of mart
pag. 233. 235.

The Bohemiā
confession, is
the confession
of the VValden
ses.

Cal. epist. 294.
298, and they
continue stil
of this minde.

a) About the
year 1324.
book of mart.
pag. 377.

b) Anno 1329.
The L. Peter
de Cugni. read
the disp. in the
book of mart.
358.

c) Anno 1415.
book of mart.
pag. 579.

d) Anno 1432.
book of mart.
pag. 669.
634.

how the archb. of Cant. can be presidēt of the cou-
sel? To omit Otho Frisingensis who^k was of Ansel-
mus minde, we wil come to the Waldēses. Their
doctrine was, that the^l pope ought not to deale in
civil causes, and that al ministers were of a qual au-
thoritie. Heere then the reader is to vnderstande,
that we hold nothing in this cause against the Bb.
but that which y^e true visible church of God, haue
maintained nowe for the space of more then 400.
yeares. For the Waldenses (who yet remaine, as it
appeareth by their letters to M. Caluine, & his vn-
to them) haue bene a true visible church, these 420
years. Let the B. bring but this warrant for their hi-
erarchy, and we will yeeld.

I am enforced to be short, and onely to name (not al) but the chief of
the ages following that oppugned the corruptions of our B. (a) VVillia
Ockam and Martilius Patavinus, the greatest lerned men of their time,
wrote against the civil iurisdiction of the pope. In whose time Philip
the french king held a parliament, wherein (b) one of his counsellors pro-
ved out of the worde against the Bishops, that they ought not to deale
in civil causes. Iohn Hus was burned at the cosiel of Constance, becaus
amōg other points he defended al (c) ministers to be of a qual authority
And Iohn Claydon was burned at London the same time, because hee
defended a book, wherein Archb. were proved to be the seates of an-
tichrist. At the cosiel of Basil the (d) Ambassadors of the Bohem. pro-
ved al civil rule to be forbidden the cleargy by the worde. M. Luthers
judgement who was borne not many yeares after this counsel is suffici-
ently knowne. Our owne martyrs as M. Tindall, M. Barnes, M. Hoo-
per, haue so disliked this government of Bb. as no men more. This do-
ctrine of theirs being according vnto the worde, they sealed with their
blood, and is now acknowledged the doctrine of our church.

The conclusion of al is this: that vnies our state- men wil reiect god
and his word, and allow the spilling of the blood of his holy saints and
martyrs: they cannot pretend vs to bee enemies vnto the state, for see-
king the ouerthrow of the government of L. Arch. and Bb. with al one
corruptions annexed thereto.

The second part of this book remaineth b. hinde, which shalbe pub-
lished as soone as the Lord wil graunt me opportunitie. I haue bene
enforced for some causes. to end this more abruptly then I would haue
wished. If thou fauorest the cause (reader) thou wilt beare with this salt,
if thou art an aduersary thereto. thou wilt think too much already
spoken, and to my abrupt silence, (compared with that
which I haue spoken,) to be no fault at all.

k) Anno 1150.
Illir. cata. pag.
430

l) book of mart
pag. 233. 235.

The Bohemiā
confession, is
the confession
of the VValden
ses.

Cal. epist. 294.
298, and they
continue stil
of this minde.

a) About the
year 1324.
book of mart.
pag. 377.

b) Anno 1329.
The L. Peter
de Cugni. read
the disp. in the
book of mart.
358.

c) Anno 1415.
book of mart.
pag. 579.

d) Anno 1432.
book of mart.
pag. 669.
634.

how the archb. of Cant. can be presidēt of the cou-
sel? To omit Otho Frisingensis who^k was of Ansel-
mus minde, we wil come to the Waldēses. Their
doctrine was, that the^l pope ought not to deale in
civil causes, and that al ministers were of a qual au-
thoritie. Heere then the reader is to vnderstande,
that we hold nothing in this cause against the Bb.
but that which y^e true visible church of God, haue
maintained nowe for the space of more then 400.
yeares. For the Waldenses (who yet remaine, as it
appeareth by their letters to M. Caluine, & his vn-
to them) haue bene a true visible church, these 420
years. Let the B. bring but this warrant for their hi-
erarchy, and we will yeeld.

I am enforced to be short, and onely to name (not al) but the chief of
the ages following that oppugned the corruptions of our B. (a) VVilliā
Ockam and Martilius Patavinus, the greatest lerned men of their time,
wrote against the civil iurisdiction of the pope. In whose time Philip
the french king held a parliament, wherein (b) one of his counsellors pro-
ved out of the worde against the Bishops, that they ought not to deale
in civil causes. Iohn Hus was burned at the couisel of Constance, becaus
amōg other points he defended al (c) ministers to be of aqual authority
And Iohn Claydon was burned at London the same time, because hee
defended a book, wherein Archb. were proved to be the seates of an-
tichrist. At the couisel of Basil the (d) Ambassadors of the Bohem. pro-
ved al civil rule to be forbidden the cleargy by the worde. M. Luthers
judgement who was borne not many yeares after this counsel is suffici-
ently knowne. Our owne martyrs as M. Tindall, M. Barnes, M. Hoo-
per, haue so disliked this government of Bb. as no men more. This do-
ctrine of theirs being according vnto the worde, they sealed with their
blood, and is now acknowledged the doctrine of our church.

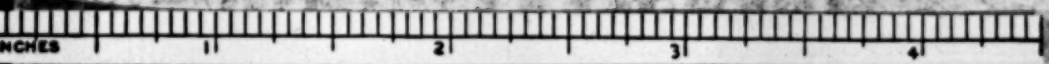
The conclusion of al is this: that vnies our state- men wil reiect god
and his word, and allow the spilling of the blood of his holy saints and
martyrs: they cannot pretend vs to bee enemies vnto the state, for see-
king the ouerthrow of the government of L. Arch. and Bb. with al one
corruptions annexed thereto.

The second part of this book remaineth b. hinde, which shalbe pub-
lished as soone as the Lord wil graunt me opportunitie. I haue bene
enforced for some causes. to end this more abruptly then I would haue
wished. If thou fauorest the cause (reader) thou wilt beare with this fault,
if thou art an aduersary thereto. thou wilt think too much already
spoken, and to my abrupt silence, (compared with that
which I haue spoken,) to be no fault at all.

A COLLECTION
OF CERTAIN LET-
TERS AND CONFERENCES
LATELY PASSED BETWIXT CER-
TAIN PREACHERS & TWO
PRISONERS IN THE
FLEET.

A phm
A Whimsey of m² Cup
606
A goodly set of the
fall of man

1590.



C
fes.
the
mit
wo
left
qu
the
we
the
pea
lele
cor
pu
rite
mi
cu
ho
mi
the
tai
po
fin
the
the
lon
da
di
ar
To
ha
co
re
re
ch
bo
th
no

To the Reader.

Considering the reformist Preachers are now become the BBs, trustie actors in their most conning & cruell enterprises, who erewhile would make the world believe that they neither pleaded for the BBs, tonke their ministrie from them, submitted it vnto them, or subscribed vnto their proceedings, nor would euer oppose against the truth or anie part therof, muchlesse be at the commandment of their LLs, the BBs. to persecute Christs afflicted, or be partakers in their innocent bloudshedding; againe, that they pitied the ignorance of those that went to far, & charitable sought to reduce them. I thought it therefore my ducie (that the truth of these things might appeare) to giue thee to vnderstand how they haue behaued themselves in this busines, & what was the power of their weapons in conference against those men, whom they haue so reprochfully published in their Pulpits & wrytings to be sillye men, whot spirited, ignorant, Brownists, Schismatics &c. to the intent thou mightest equallie consider of both sides (by these few things discussed betweene them) the estate of their controuersies, as also how manie of these Prisoners Arguments against thir Church, ministrie, & administration lye vppon them vnanswered. For the Conferences, the truth of them thou maist perceiue in certaine Letters which passed betwixt them, how carefullie & vppon what sure ground the Prisoners related them; And if thou finde not such pith or substance in the matters discussed betwixt them, of weightie doctrines as might be expected of such men, thou must consider & maiest perceiue that these Preachers were loth to haue the sore touched, but by euasions sought alwaies to darkē & torne away the truth with indirect answers & coning distinctions. And to make the matter more euident, I haue at the latter end annexed certeine Arguments, given their cheif Teachers lōg agoe to haue answered by writing, the which they haue (as these Prisoners report) closely put vp, and with an euill conscience spoken euill in their Pulpits, in stead of consent & repentance. Which course of rayling & denying of free conference thou seest they still are wholly bent to proceed in, how vnchristian soeuer it be, thinking therby their auditorie shall still be held in false reportes & blindnes; sufficiently satisfied vppon these mens wordes to persecute these poore afflicted Prisoners, who loue not their lyues vnto death, that the truth might

come to light to thy saluation. And (to my grief) I must desire thee to remember, that the Preachers are to nothing more unwilling, then to grant these sillye men a free conference, making no scruple in the meane time to speak all maner euill sayings of them, vnconuicted by them of anie error or crime, which bewrayeth both their corrupt wayes wherein they walke, that may not be brought to triall, and also their spirit to be voide of true Christian loue, howsoeuer they pretend outward holines. As thou findest God giue thee grace without partialitie to valewe & esteeme the truth of God, not after mens persons, but as the cause it self requireth; and the peace of God shall rest vppon thee for euer,



The summe of the Conference be-

twixt Mr. THOMAS SPERIN & me HENRY BARROVV vppon the 14 of the third Moneth in the Fleet, as nere as my ill memorie could carie away.

SPER. First Mr. Sperin signified vnto me that he was sent by the Bishop of London to confer with me concerning certeine things that I was said to hold; *namely* that there was no Church in England.

BAR. I answered that for the Bishop of London I had nothing to do with him, neither he with me; what I hold concerning their Church of England the Bishhoppes knew long agoe, & neuer as yet would grant either publicke or priuate conference, where the Booke of GOD might quietly decide the cōtrouersies betwixt vs; but they had ymprisoned me in close & most streight ymprisonment now two yeares & well nigh an half, besides manie more greeuous iniuries offred vnto vs, as publishing vs Heretikes, Schismatiks, Anabaptists, Recusants, turbulent, sedicious, & what not in their Pulpits, priuiledged bookes, sparsed libells, accused vs for such vnto our most honorable magistrates at publicke Sessiōs &c. Therefore I had iust cause to suspect anie conference that he could send vnto me, considering his manifold mischeivous practises against the Gospell & true seruants of CHRIST continually.

SPER. Herevppon Mr. Sperin protested his comming to be in loue to confer brotherly & christianly with me, not vnto my harme or preiudice anie kinde of way, and began in some faint termes to defend the B. of London to be learned, graue, wise &c.

BAR. I said that could not be, he was a grievous enemy vnto the trueth, to CHRIST, and his Saintes, now holding aboue 60. of them in sondry Prisons without cause, lawe, or conscience; Yea I affirmed him to be an APOSTATA, a persecuter of that trueth he sometime gladly acknowledged & defended, & therefore his name was grievous & hateful vnto me; and further I demanded of Mr. Sperin his name, which being vnderstood, I willed him from henceforth to

vse his owne name vnto me, for so I would not denie anie kinde of conference at anie time, which was in my power to grant; but I said that I merueled to see him come now in the BB^s. name, because I had heard he had sometymes bene otherwise minded.

SPER.

To this he answered that he euer thought reuerently of the Bilhopps, both for their learning, as also because her Maiestie hath authorised them.

BAR.

I shewed their vnlawfull ANTICHRISTIAN Beastlike power & authoritie, as also their barbarous hauock they exercised in the Church, confounding & subuerting all Gods ordinances, & setting vp their owne deuises in stead therof; And therefore they that reuerence theis men call CHRIST execrable, & worship the beast.

SPER.

Here Mr. Sperin objected against me the place of IVDG, that I despised gouernment, & spake euill of them in authoritie.

BAR.

If the things I haue spoken be true, or that their authoritie be not of God (both which I affirme & will approue by the word of God) then you greatly iniure both this Scripture & me.

SPER.

Their authoritie is of God, in as much as it is of the Prince.

BAR.

The Prince cannot make lawfull that which God forbideth, namely to haue & exercise both ecclesiasticall & ciuile authoritie, as this man doth from whom you come.

SPER.

I iustifie not his ecclesiasticall authoritie, but that authoritie he hath from the Prince.

BAR.

If he be a ciuile magistrate whie is he called a Bishop, & vsurpeth an ecclesiasticall function?

SPER.

May not ciuile magistrates be called Bishops?

BAR.

I neuer read that they were so in the new Testament, yet I acknowledg they are called Shepheards in EZEKIEL & MICAH, but this man we speake of was sometimes a Parson of a Towne, if not of more then one, then an Arch-Deacon, now a Lord B. which offices by their vse appeare, and by the lawes of our land are held to be ecclesiasticall.

SPER.

Much is to be giuen to the Princes authoritie.

BAR.

We will afterward speake of the Princes authoritie, let vs first enquire of theis their offices.

SPER.

I will not here reason further of them; For there were manie in the windowes, & by this time was my keeper retorned with paper & ynke, which he was a litle before sent for.

I had forgotten to insert certeine speech we had concerning the Church: I told Mr. Sperin that I neuer denied that CHRIST had his Church in England, but that Church was seperate & gathe-

gathered from the prophane of the land, & now in great perfection vnder the malignant Church. He then demanded of me what I thought of their parish assemblies; I answered that as they stood in this confusion & Idolatrie, they could not be held the true established Churches of CHRIST. Now the ynke & paper being brought Mr. Sperin set downe this Proposition.

SPER. *The parish assemblies which haue preaching Ministers who for life and doctrine are vureproueable, and which themselves prafesse the true faith & Christian obedience, are Churches.*

BAR. Hereunto I set downe this other Proposition.

Your parish assemblies as they generallie consist of all prophane, vicked &c. mingled together in one bodie, worshipping God after the deuises of men, standing in subiection to the Antichristian power & Courtes of the Bishops &c. though they haue a preaching Ministrie, yet are not the true established Churches of Christ.

I denied also his Proposition, Namely that there were anie such parishes which made such profession of faith & obedience, and had such a Minister as he spake of, which he endeouored to proue thus.

SPER. *They are as lawfull Churches of Christ, as the assemblie of beleeuers in Corinth was a lawfull Church of Christ; But that assemblie was a lawfull Church of Christ 1. Corinth. 1. 2.*

BAR. Your first Proposition is denied.

SPER. What soeuer was necessarie to the decerning of the Church of God in the assemblie of Corinth, is in our assemblies.

BAR. It is still denied.

SPER. The profession of faith & obedience, ministrie & Sacraments, were the necessarie pointes wherby to discern that Church, but theis we haue in as good or better maner then they.

BAR. It is not so with you, you haue not theis things in such maner as the Church of Corinth had.

SPER. I will insist vppon my Parish in milkstreet; It maketh such profession of faith, hath such a ministrie of the Gospell &c.

BAR. It maketh not such profession, nor hath such a ministrie of the Gospell.

SPER. Some of the Church of Corinth erred in chief points of the faith, denying the resurrection &c. They erred in maners being giue to fornication, incest, oppression, Drunkennes, their ministrie were vaine glorious, mixing & teaching their doctrines with the words that mans wisdom affordeth, deli-
uering

4
uering their Sacraments after a corrupt & euill maner &c,
Yet for all theis faultes they were pronounced by the holy Ghost
the Church of God; But in my Parish in milkstreet we hold no
such opinions or errors, we haue no such faultes either in life or
maners, nor in our ministrie; so ours is much more the Church
of God.

BAR.

It is verie preposterous to reason of the ministracón of, & in
the Church, before you haue proued your Parish to be an esta-
blished Church, which you see I deny, & require you to proue;
In all this you haue reasoned from a Church to no Church, &
so no comparison betwixt them, nor sequell of your Argument.
The best Church that euer was or shalbe whilest it consisteth of
mortall mē is daily subiect to manie errors, which faultes being
shewed in the glasse of Gods word, it by & by washeth & pur-
geth them away in that fountaine which is opened to the howse
of DAVID for synne & vncleanenes; sondrie of the Church
of *Corinth* erred in manie of theis things, the whole Church in
some, as in the abuse of both the Sacraments, the neglect of their
ecclesiasticall censures; But the Church of *Corinth* vppon the
Apostles admonition by one letter repented, shewed great sor-
row, & amended. But now for your Parish it consisteth of a cō-
fuse companie of prophane; Atheists, couetous, gluttons, vaine,
light, ignorant, & wicked people of al degrees & estates, of each
sex & age, they being all generallie without the knowledg,
faith, or feare of God, without care of this life or of the life to
come; to all which you indifferently administer & sell your Sa-
craments, delyuering them in a false maner not according to
CHRISTS Testament; Your whole ministrie & ministracón is
false & Antichristian; Furder you haue neither the freedom to
practise CHRISTS Testament, nor the power or will to redresse
anie thing that is amisse emongst you, but either runne to the
Antichristian power & Courtes of the Bishoppes, or els continue
obstinat & carelesse in your synnes. / Thus you see no compari-
son anie way betwixt the Church of *Corinth* & your Parish.

SPER.

I know the contrary to this, I both know & visit all the hous-
holders & their families, & I admit not anie to the Sacraments
which haue not knowledg & make true profession of faith.

BAR.

I know this I haue said to be true, & that you haue & do ad-
mit some to your Sacraments which haue no such knowledg
& make no such profession of faith.

SPER.

What is true profession?

BAR.

Where faith & obedience are ioyned to the word of God.

SPER.

They all make true profession & beleene accordingly, who
so doth

so doth not, I seperate him from the Sacraments.

BAR. Their vngodly life & false maner of worshipping of God shew, that they neither professe nor beleue aright; further this your maner of suspending or seperating, is as popish as the rest, euen the Instrument of that foolish Shepheard: where finde you in all **CHRISTS** Testament that one man may sepe-
rate anie alone?

SPEER. I do it with the consent of the people.

BAR. How should that be when they know not of it: Do not you yt by vertue of your Idole Service-booke, and by that power your Lord the Billhop alloweth you? for **CHRIST** neuer gaue anie such censure as this suspencion to his Church, or such power to anie one man to sepe-
rate anie from the Sacra-
ments, which is not pronounced excommunicat.

SPEER. **PAVL** to the *Thessalonians* willett that such as are found dis-
obedient should be noted with a letter, & his companie auoi-
ded that he might be ashamed.

BAR. You alledg not the text right, neither doth the Apostle there meane of *suspencion*: It is wonderfull how you & some others that haue written of, & seemed to seeke reformation, dare thus apparantly innouate the Testament of **CHRIST**, by bringing in your deuises into the Church & putting them in stead of a Scepter into **CHRISTS** hand, making him to reigne by them, & exercise them ouer the foules of men.

By this time manie being gotten into the Parlour & more into the wyndowes, we thought it meete to remooue vp to the chamber where I lye: Being come thither & set downe, I wil-
led **Mr. Sperin** to finde out & applie his place of the *Thessalonians*, which he did: It was *2. Thesal. 3. 14.* & could serue nothing for suspencion. The place not being further enforced or stood vppō by **Mr. Sperin**, I called back againe to the point where we left, or rather where we began wth. That he should proue his Parish in milkestreet to be a true established Church of **CHRIST**; And thervppon I set him downe this *Argument* in writing.

*In your Congregation in Milkstreet you haue no boly or orderly commu-
nion nor true Ministerie of the Gospel, no Christian power, freedome or
order, iherfore no true establisshed Church of Christ.*

SPEER. Here **Mr. Sperin** affirmed againe his parishioners to be a faithfull, holic, free people, walking orderly according to the Gospel, & proued it thus; because he doth administer the Sa-
craments to none but vnto such as he knoweth faithful, saying that he knoweth all the parishioners both men & womē to be

B

such

such, except one household, neither did he admit any of their servants to the Communion before they came to him, & fetched his token, at which time he examined them.

BAR. Were not all the parish of your Church, & did not you administer the Sacraments vnto them all & to their seede, euen the first day you were made their Pastor? how could you then haue this assurance of their faith?

SER. They had before a faithfull & godly man to their Pastor (namming Mr. Paget) by whom they were instructed, therefore there was no cause that I should doubt of their faithfulness.

BAR. I wene that man still lyueth; Thus you buy & sell, chop & change your ecclesiasticall offices & lyuings of your Church as horses in a faire; he was euē as ynlawfull a minister as your self, he shewed himself a hireling in that he forsooke his flock.

SER. Why is it not lawfull with consent of the flock, vppon some occasions to remoue?

BAR. But the Priestes of England come & goe at their owne pleasure as best is for their gayne, without the priuie or goodwill of the people; he shewed himself a hireling both at his entrance and departure, so could he no way iustifie or approue this whole parish vnto you; But let me aske you a question, how found Mr. Paget this parish?

SER. Peraduenture they had a Preacher before; But why aske you?

BAR. For this reason, because in **Q. MARIES** time they were all apostate & fallen to Idolatrie; at the beginning of **Q. ELISABETHS** reigne they were all found in that estate, & by the first sound of her Trompet all made Protestantes, ~~and~~ this ministrie let out them, the Gospell & Sacraments ymmediatly administered eue in the same parishes & estate as they now stand; So that I would know of you whether this people in this estate were a fix flock or Congregation to receiue the ministrie of the Gospell & Sacraments or no; and also whether any Preacher (how conning soeuer) can make this people, which cōsynue in the same estate, without any repentance or amendement of their former doings, the true Church of **CHRIST** or no.

SER. Neither did they all apostate in **Q. MARIES** daies, neither do I thinke they thereby forsook their christianitie, or were no Church.

BAR. Idolatrie was the publicly set vp & exercised in their Church; all the parish resorted & gaue outward obedience to the same, such as refrained were eyther forthwith persecuted vnto the death, or out of the land; therefore I may affirme that all the parish that remained were generally apostate, & so found & receiued in

ted in that estate of this ministrie to their Sacraments, & so successively haue they continued to administer vnto them for the wage of Balaam. Now that in this time of popery & Idolatrie they could be no Church, the whole first Table of the lawe sheweth plainly. There is but one God, one Spirit, one Faith, one Christ, one Church, one Ministerie: Christ is not deuided, he is not here & there, neither doth he communicate with Antichrist or Idols.

There must needs then be a seperation made of the faithfull from the vnbeleeuers, Idolaters, prophane, before there can be a flock or fit people for the Lord.

There must needs also be a flock before there can be a Pastor or true ministrie erected or exercised: but as yet your parish in milkestreet was neuer thus separte from the prophane of the land, or prepared to receiue or exercise the ministrie of CHRIST, therefore both people & ministrie are still in confusion & disorder, & cannot be held the true established Church of CHRIST.

SER. They are separte from the prophane, neither suffer I anie such to communicat there.

BAR. They still stand in the same estate & confusion that they were first receiued at the beginning of our Q. ELIZABETHS reigne, euen all the parish that now dwell there, or hereafter shall dwell there, without exception of anie person, all are of your Church, none all this while separt, no not one put from amongst you; therefore you stand in the same estate that the rest doe, eue one body with all the wicked of the land, vnlesse you also think that there are none wicked amongst you, none wicked in the land.

SER. I know none wicked in all my parish.

BAR. What not one wicked all this while? sure you then haue a more excellent Church the euer was on the earth: But trow you are none wicked in all the land, with whom you stand one body? (for all are of your Church) will you iustifie also all the Parishes of England?

SER. I will iustifie all those Parishes that haue preaching ministers.

BAR. And what think you of those that haue vnpreaching ministers?

SER. I think not such to be true Churches.

Mr. Sperrin was here requested to set downe this vnder his hand, but would not.

BAR. Surely theis Preachers are wondrous men, they can do more then euer our Sauour CHRIST or his Apostles could do

with their preaching, that in al places wherefoener they become can estsoones ymmediatly make that Church which erewhile was none, the true Church of Christ, & that all the Parish without exception of anie one person, & that euen as long as they are become ministers of the same. But what if that Parish where an vnpreaching Priest is, make the same profession that the other doe that haue Preachers, are they then no Churches?

SPER.

Yes if they make the same profession of faith, then I hold them Churches also.

BAR.

That they do: All the Parishes in England haue the same confession, Creed, & english Seruice-booke read, as the Papists also haue the same Creedes, *Pater-nosters*, *Pittes*, *Gospels*, & much of this Seruice-booke, therefore they are all of the Church, & so we are againe where we began, and all the land of your Church, without seperaco or exceptio of person; for all the land maketh this confession after this maner.

But we haue enough now spokē of theis Parishes, let vs come to the ministerie of your Church of Englād, what shall we think of the vnpreaching ministrie, is it a ministrie or no?

SPER.

It is necessarie that the Church should haue the Scriptures read, and that by a minister.

BAR.

You answered not the point; the question is, whither they be ministers or no.

SPER.

I thinke they are Ministers.

BAR.

Pastors they cannot be, because they cannot teach; which Mr. SPERIN consented vnto: Yet aduenture they to deliuer, & the Parishes to receiue their Sacraments, which none but Pastors can do; They also both possesse & supply the roomes of parish-Parsons. But I would now see how you can approue your owne ministerie by the Testament of CHRIST; which he endeuored to do by this Proposition.

Sperr. My Ministerie is from God, with the approbation of the assembly of the Church where I am.

BAR.

That cannot be, you were presented by your L. Patron, instituted by your L. Bishop in some place at his appointment, not in the presence of your Congregation, they were not called neither had they anie thing to do with the action; they must take of force such an one as is thrust vpon them by theis LL: the Patron & Bishop; they haue neither consent nor dissent nor anie thing to do in this action; they can neither chuse nor refuse nor put away for anie fault that their Parson can commit, be it neuer so heynous; be he an Heretike, Coniurer, Adulterer, Drunkerd, they

they can for no error or crime put him away, they must sojourn
vnto him in prayer & Sacraments vntill the Bishop remoue
him. Thus haue ye not that approbation eue of this people
you speake of, which though you had could nothing auaile
but rather overthrow your ministerie, they being as yet vngathered
to Christ, and therefore neither may in this estate chuse
a Minister, nor anie exercise a ministerie vnto them, without
heinous sacrilege. But this your ministerie both in your
entrance, office, & whole administration is Antichristian, your
entrance being by the Patron & Bishop, your office to be a
towne Priest or parish Parson, your administration according
to the prescriptio & limitatio of your L. the Bishop, to whom
you haue sworne your Canonically obedience.

SPEER. The Patron doth elect by consent of the people, who haue
yeilded their right vnto him, as vnto the wisest & worthiest
amongst them, and so they approue his choise.

BAR. Whether the Patron had that power & priuiledge of the
people or no is doubtfull I thinke rather of the Pope. But
that he doth it without their priuilege & maugre their wylls, it
is euident. For be the Patron an hundredth myles off, be he a
childe, a woman, yet they both may & will gyue the Benefice
without the knowledg, priuilege, or consent of the parish. Now
which way can either this election be iustified by the Testa-
ment of Christ, or be ioyned vnto the ministerie of Christ?

SPEER. I make lesse matter of my ordinacion then of my mini-
strie, and not so much regard to the calling as to the calling.

BAR. Yet without a true calling you cannot exercise anie true
office.

SPEER. The calling is not the substance of the ministerie.

BAR. This whilest you professe science you make shipwreck
of faith, & with your logick per away the Testamēt of Christ.
Christ saith that he which ascendeth into the shepfold anie
other way is a thief & a spoiler, & in another place. No man
taketh this honour to himselfe, but he that is called of God
&c. Christ hath ordeyned to euery office lawes for the giftes,
lif, & conuersation of the Officer, for his probation, election,
ordinacion, administration. He which wanteth the calling of
Christ vnto the ministerie cannot haue or exercise anie mini-
strie in the Church; but you want the calling of Christ vnto
your ministerie; therfor the ministerie you exercise is not of
Christ.

SPEER. I haue the true calling of Christ vnto my ministerie in my
conscience.

BAR. The Conscience only is assured, & resteth vpon the word of God; But your calling vnto this ministerie cannot be warranted by the word of God, but is found thereby to be vnlawfull & antichristian. Therefore &c.

SPER. I stand not vpon my outward calling by the Bishop so much as vpon my inward calling & the consent of the people.

BAR. But the people you said ere while consented to the election of the Patron, the ordination of the B. & so therfor their consent was vnto & in euill, & so can no way iustifie your ministerie, neither haue the people anie power to make anie other or better Election, all of them standing vnder the antichristian yoke of theis Babilonith Bishoppes.

SPER. I will not stand to iustifie the calling of the Bishoppes; I haue a better calling then the calling of the Bishoppes.

BAR. But what then thinke you of the calling of theis BBs?

SPER. I confesse it to be vnlawfull.

BAR. Set downe that vnder your hand.

SPER. To what end; that were to bring my self into danger.

BAR. Are you afraid to witnesse vnto the truth? Well, but being vnlawfull how chanceth you were not afraid to receaue it, & still to retaine it? **SPER.** I did it in ignorance, & haue since repented yet.

BAR. Which way could you be a true minister that knew not so much as the true entrance vnto a true ministrie; how durst you aduenture to administer before the Lord, & take the care of the soules of men in this ignorance? Furder how can you be said to haue truly repented that calling which you still retaine, still administering by the same the Bishops licence, & still standing vnder his yoke & obedience?

SPER. I attribute much to the ciuile magistrate, I do it because of the ciuile magistrate that authoriseth the B.

BAR. But may the ciuile magistrate either command anie thing contrary to the commaundment of God; or if he do is he to be obeyed therein, or can he excuse you before the Tribunal of Christ for the breach of Gods lawes?

SPER. Why then you affirme that the Queene & the Parliament do wickedly in gyuing this power & authoritie vnto the BBs. will you write that?

BAR. Yea that I will by the grace of God whilst I haue breath, & seale it with my blood also (if so God will) y^e being directly contrary to the Testament of Christ as your self confesseth, & yet continue to do cōtrary to your owne Conscience / O take heed, God is greater then your conscience: It is a fearefull thing to fall into

into the hands of the lyping God.

SPER. I thanke God I haue his calling vnto my ministrie, which is the inward calling, being approued by my gyftes vnto my Flocke, so that though there were error in my outward calling (which I haue repeted) yet my ministrie is not disanulled.

BAR. With what conscience can you now call that an error in a true calling, which euen now you confessed to be a false calling? Is not this to diminish, excuse, & hide your synne? call you this true repentence, how can you be thought, or dare you affirme to haue repeted this error in your entrance into your ministrie, when you still pleade for & iustifie that calling by the ciuile magistrare, when you confesse it repugnant vnto, & condemned in the Testamet of CHRIST, how can you be said to haue repented it when you still retaine it, stand & administer by yt, and ioyne vnto such as still enter that way? neither in deed haue you anie other calling vnto your ministerie in your Church: make it therefore either good or euill, lawfull or vnlawfull by the word of God, let vs bring it to the triall.

SPER. I stand not so much by their calling as by the calling of God, by whom I am enabled to my ministrie.

BAR. This is *anapusticall* to iustifie open transgression by the inward conscience or gyftes; might not anie thus vsurpe the ciuile magistrates office also by the inward gyftes, wisdom, knowledg, firness &c. but God hath ordeined a lawfull calling to euery lawfull office, which may at no had be seuered from the office, which calling who so wanteth & taketh honour to himself to administer &c. breaketh the boundes of God & vsurpeth. You haue no gyftes which you haue not receiued of God, God knoweth his owne gyftes which he hath gyuen to euery one best whom he seeth merite & hath appointed to the ministerie, vnto such he alwayes gyueth a lawfull calling vnto the ministerie, wherfore you must eather approue your calling by the word of God, or els be held an vsurper, for all your gyftes.

SPER. The BBs. tolerate manie thinges with vs.

BAR. They allow nothing but their owne proceedings, neither doth the land receiue or alow anie other.

SPER. I say not allow, they may suffer that they allow not.

BAR. Here is good worke emongst you, they tolerate with you, & you subscribe vnto them; thus are you together in conspiracie against CHRIST.

SPER. Will you say that Mr. EGERTON & Mr. GARDINER are not true ministers of the Gospell because they haue no such calling as you require?

BAR.

12
BAR. I require no other calling then **CHRIST** enioyneth, which calling if they want (as I am sure they do) I dare affirme that they do not serue **Christ** in the ministrie of the Gospel, all extraordinarie offices & callings therunto being now ceased.

SPER. All the Churches & learned in **EUROPE** giue vs consent and allow vs for Ministers.

BAR. But vntill you approue your selues such by the word of God ye will nothing auaille you.

SPER. Our giftes & Doctrines approue our ministrie: Did you euer heare **MR. EGERTON** & **MR. GARDINER**?

BAR. You still oppose your giftes against God, & hold the faith in respect of mens persons: The me you speake of I neuer heard in their ministerie, but I know them by their ministerie to be notable Sectors & false Teachers.

SPER. They be men of singular giftes, & how can you gyue out this of them & know them not, neither euer heard them teach.

BAR. I am taught to know the tree by the fruit, a false Minister by his antichristian entrance, office, & administration, all which are notably found vppon them & vppon you all; neither will I say that the one of the bought his Benefice, or that the other hath bene conuincd of false Doctrines by his owne Auditorye sondry times.

SPER. The first hath repented that, & you haue the other but by hearefay: they are knowne to be learned men, & such as teach sound Doctrines.

BAR. My hearefay hath better prooffe then your know; But how can theis or anie of you teach sound Doctrine sincerely in a false ministerie? **BALAM**, & the Pharises, & **Sara** himself had & hath as great giftes & learning as they or anie of you: But if we would come euen to this preaching you bolste of, I suppose more corrupt Teachers cannot be found in anie age then these, they teaching nothing almost truly, much lesse sincerely.

SPER. I teach **Christ Iesus** very God & very man, & him crucified, & that truly.

BAR. I will not presse you with anie Argumentes drawne from your, false entrance & administration, all which vndoubtedly couince that you cannot preach **CHRIST** soundly, yet is there no heretike that holdeth not some trueth: But this I affirme & will approue that you deny the whole anointing of **CHRIST** in his three Offices of **KING**, **PRIEST**, & **PROPHET**, and therefore you deny **CHRIST** to be come in the flesh, & cannot preach him soundly; I graunt indeed that you preach him crucified in
your

your Sermons & Church, buffeted, skourged, crewned with thornes, by rayling, blaspheming, & imprisoning his faithfull witnessles & seruants dayly at all handes, you preach him blindfoulded by drawing a vaile ouer his face, that the people should not see to th'end of his ministerie, not one of you either Priest or people as yet knowing what belongeth to a true professiō, a true Cōmunion, a true Office, or a true entrance, much lesse to true administration: CHRIST crucified you all abhor, you cānot abide his crosse, you will not suffer or abide by anie trueth, but dayly seeke new cauills, distinctions and euasions to hide anie trueth which bringeth danger, or to auoide the crosse of CHRIST, & therfore you shall not reigne with him. It were an infinite thing to reckon vp the diuersitie of opinions, sectes, errors that are found emongst you of the ministrie, it being almost an vnpossible thing to finde two of you of one iudgment, or anie one of you constant to your selues, except it be in euill, one preaching one Doctrīne in one place, & another the quite contrary in another place, yea some of your chief Teachers haue preached *palinodia* concerning your ministerie & Sacramentes of your Church: But I would now know what office these men you speake of, or your self do execute.

SPER. MR. EGERTON is a *Doffor*, MR. GARDINER & my self are *Pastors*.

BAR. Your Church of England hath no such office as the *Teachers Office*, yt hath no other then Vniuersitie Doctors, which are not in anie office, or therby Ministers: I wene also he hath a dumbe Minister one that cannot preach for his Pastor; so that he is a hireling Curat & no Christian Teacher. As for MR. GARDINER & your self, you be parish Parsons, & therfore cannot be held christian Pastors.

SPER. I deny your Argument, it followeth not because they are termed Parsons, therfore they are not Pastors.

BAR. Both the name & Office are diuerse, therfore not the same.

SPER. The Parson is called in latine *Rector Ecclesie*, which name properly agreeth to the Pastor.

BAR. Your latine name is popish, one of the names of blasphemie written vpon the heades of the Beast, for CHRIST hath appointed many to the office of gouerning & ouerseeing, & not the Pastor only: And therfore this name is not proper to the Pastor.

C

SPER.

SPER.

BAR.

The Pastor should gouerne the Church.

But the Pastor is not to gouerne yt alone, there are others ioyned in Commission with him, therefore he cannot in this manner be called the *reſtor* of the Church, though he be a gouernour amongſt the reſt: But the office of a pariſh Parſon is as greatly diuerſe from the office of a Pastor, as the name is, for if Mr. FOXE ſay true, they were firſt created when the Metropolitane BBs. ſprāg vp, as Bayliſes vnto them; Furder, I neuer read in the new Teſtament that the Pastor of a Church ſhould be ſo ſtinted & limited by other Miniſters, as you are by your Lord Biſhop, his Chancellor, Commiſſary & Arch-Deaco; I maruell what eccleſiaſticall offices theis men that thus rule ouer ſo manie Pastors & Churches alſo, haue.

SPER.

Though the Parſon be called *Reſtor Eccleſie* yet he doth not gouerne alone, there are others ioyned with him.

BAR.

Who be theis? I neuer heard of anie ſuch.

SPER.

The Church-wardens & Sidemen &c.

BAR.

What are theſe gouernours alſo? SPE. Yea.

BAR.

To ſay the trueth neither the one nor the other do gouerne but ſtand in moſt miſerable & ſeruile ſubiectiō to the BBs. & to their ſubſtitutes: or if this gouernment ſhould be their owne (as you ſurmife) moſt Antichriſtian it is, & ſuch as no true Pastors or Elders may execute in the Church of CHRIST: But are you not aſeard Mr. SPERIN thus to gloſe & counterfet to couer theſe marked ſouldiours of the Beaſt, with the names and titles of Chriſtes Officers? will you ſet downe this vnder your hand?

Wheruppon Mr. SPERIN ſet downe this *Propoſition*.

Some Parſons may be Pastors Ephe 4. Some Church-wardens & Sydemmen may be Elders 1 Timoth. 4. But thoſe that cannot preach are no Pastors, & thoſe Church-wardens that cannot gouerne are no Elders.

BAR.

Thoſe are wonderfull gouernours as euer I heard of, I had thought theis Church-wardens had rather bene the Collectors or Deacons of your Church, becauſe they gather & diſpenſe th'almes of your Churches. But now to your Parſons, they haue a diuerſe and diſcrepant 1. *Name* 2. *Office* 3. *Entrance* vnto their Office both in *Election & Ordination*, 4. *Adminiſtracō*, 5. *maintainance* or *lyuing*: For all which reaſons ſeuered, & ioyned none of your Parſons can be true Pastors.

SPER.

The name of Pastor is of no moment, for they are alſo called Gouernours & Ouerſeers, aſwell as Pastors.

BAR.

But this name of Pastor is only peculiar & doth diſtinguiſh the office of the Pastor from others, & ſo doth neither the name of

of Elder nor Overseer, but being in Counsell & gouernment common to him with others, are also givē indifferently to him with other : Therefore this name of Pastor is of great moment & can neither be altered nor spared, as wherby the wisdom of God doth both distinguish & expresse the Office, therefore if you take away or change this name, you also take away & change the Office, no other name that can be deuised by man sufficing to distinguish & expresse this Office, as this doth.

Thus the time not suffering to follow or vrgē the other pointes alledged against this Office, we for this time ceased; Mr. SPERIN making promise to come againe, and if he could to bring some other with him.

C ij

The

The summe of a Conference had

betwene Mr. SPERIN & Mr. EGERTON of th'one side
And HENRY BARROVV & IOHN GREENWOOD
of th'other side in their Chamber where they were kept
close Prisoners in the Fleet, vppon the 20. of the 3. Moneth
1590.

Mr. SPERIN coming before Mr. EGERTON more
then half an houre, & not being certaine of M. EGERTONS
comming, they not staying therevppō, straight
wayes entred speech.

SPER.
BAR.

I would know the causes of your forsaking our Church.
Whye, haue you forgot all our last Cōference? I then shewed
you manie causes.

SPER.

I tooke it, because all the people were receiued into the
Church at the beginning of her Maiesties reigne (without anie
prooffe of their Faith or due order) was the cause.

BAR.
BAR.

The vnworthines & confusion of the people, together with
the vnlawfull ministrie, ministratiō & ecclesiasticall gouern-
ment now exercised amongst you, were alledged for causes.

SPER.
BAR.

But neither our ministrie or people are such now.

All the land in the beginning of her Maiesties reigne were
compelled & receiued into your Church in one day from open
Apostacie & grosse Idolatrie, without the preaching of the Gospel
going before, this self same ministrie set ouer them, & Sacra-
ments administred vnto them, in this estate wherein they are
now founde & remaine.

SPER.

I know not what then was done, I was but. 8. yeares old, nei-
ther suppose I that you can remember it: Therefore I will not
meddle therewith.

BAR.

I reason from the first gathering & planting of your Church,
which I prooue vnto you to be vnlawfull, & contrary to Christs
Testament: For it was neuer read there, that anie Church hath
bene gathered & planted by ciuile force & without the preach-
ing of the Gospel going before; or that all so sodenly & confu-
sedly were receiued into the Church.

SPER.

I will not iustifie their doinges then: But now I affirme all my
people to professe.

BAR.

How should they professe, when they stand in the same estate
& transgression they then did?

SPER.

I denie that: Thei which were the vnbeleeuers do now beleue.

BAR.

BAR. That can not be.

GREN. But before you proceede further, it is necessarie that Mr. SPERIN either iustifie or disalow of the gathering of the Church then.

SPER. I will not iustifie that gathering by constraint.

GREN. Set downe that vnder your hand.

SPER. What neede that, you heare I say it.

BAR. But for the better proceeeding set it downe vnder your hand, or els defend it, and we will disprooue it.

Where vpon Mr. SPERIN set downe this Proposition vnder his hand.

SPER. I do not maintaine that Church that was gathered, & as it was from papisterie compelled to be protestants in the beginning of her Maiesties Reigne.

BAR. I will prooue that your Parishes still remaine in the same estate, as they were then gathered.

Your Parishes now consist of the same people & their seede, as yet no seperation made, still remaining vnder the same Ministrie, worship, Sacraments, Courts, Ecclesiasticall gouernment: Therefore they are in the same estate.

SPER. Most of these that at the beginning of her Mats. Reigne were receiued into the Church, are dead & changed, & new come into their roomes.

GREN. You haue them or their seede.

SPER. Once in twelue yeeres lightlie the most part of the Parish changeth, as I by experience know, some goinge, & others comminge.

GREN. But none come but such as then were receiued, or their seede: For they go but from one parishe to another, all the Parishes being one bodie, one Church.

BAR. I would haue you answer vnto my former Proposition, wherein I haue shewed your Parishes to be in the same estate, wherin they then were planted.

SPER. I deny that: For neither all the people remaine, neither are they the same people, for they were then vnbeleeuers, and now they that remaine beleue or professe the faith, now they willinglie professe faith, which then constrainedly confessed faith.

BAR. This distinction of AUGVSTINE will deceiue you, for how should the vnlawfull & vngodlie actions of anie past, be iustified by his faith following: Faith doth not iustifie but forsake transgression: Againc how should they be said to haue Faith, or to haue left their sinnes, which still continue in the same confusion, disorder, false ministrie, false worshipp, false gouernment.

C iij

SPER.

- SPER. They doe not so.
 BAR. I will prooue all this in due order. And first that you haue the same people & their seede in the same confusion.
 GREEN. All the land is now of your Church.
 SPER. It is not so.
 BAR. All the Queenes naturall subiects that dwell in anie Parish are of your Church, because euerie Parish is of your Church.
 SPER. All the Queenes subiects that dwell in our parishes are not of our Church.
 BAR. They are of the parish: Therfore of the Church.
 SPER. There dwell manie papists that are not of our Church.
 BAR. Euen those papists are of your Church: And thus I prooue it.

None but those of the Church may offer in the Church or haue anie communion with the Saints, or haue anie interest in the ministrie:

But the papists communicate with your Church & haue interest in the ministrie, in that they contribute together with the parish vnto the ministrie, Therfore the papists that dwell amonge you are of your Church.

- SPER. Whie is it not lawfull for the Minister to be maintained with the goods of vnbeleeuers.

BAR. Vnbeleeuers haue nothing a doe, neither are bound to the maintenance of the ministrie: This contribution is called in the new Testament a dutie & communion of the Saints, an offering & sweete odoure vnto God.

But vnbeleeuers may haue no spirituall communion with the Saints neither may offer with them in the Church, neither haue interest or anie thinge to do with the ministrie.

Therfore may not be bounde, nor receiued to contribute vnto the maintenance of the ministrie.

SPER. I denie that.

BAR. Whie, it is prooued by all these reasons. Further it is expresselie forbidden. Leuit. 22. 25. that the Priest might not receiue anie maner of offering, were it neuer so perfect at the hand of a stranger: Therfore much lesse may the Minister of Christ.

Mr. Sperin in reading the text would giue no iudgment of it, vntill he had further considered therof.

BAR. I will prooue it by a necessarie reason vnto you. None that was not a Iewe, or come vnto the faith might enter into the Temple, much lesse contribute or offer in the Temple.

At this time Mr. E G E R T O N entered, whoe beinge set downe with them & made acquainted with the present discourse, they proceeded as followeth.

The place of Leuit. being read againe & further enforced thus:

thus: *The oblations of the wicked are an abomination vnto the Lord. But the tithes & contributions of the papists are oblations of the wicked: Therefore they are an abomination &c.*

SPER. But may not the minister receiue anie gifts of vnbelecuers?

BAR. Yea, they may receiue or inherit ciuile things, that are giuen by, or belonged to vnbelecuers.

SPER. It is written. 1. Cor. 10. If the vnbelecuers bidd you to a feast &c. eate, making no question.

GREEN. We doubt not but all Christians may receiue in priuate or Ciuill respects, the goods or beneuolence of vnbelecuers: But you must put difference betwene that contribution in cōmunion, to & with the Church, and ciuile & priuate beneuolence.

SPER. *The Apostle Gala. 6. willeth all that are taught in the word to communicate of their goods vnto them that teach them: But the papists are taught by vs in the word: Therefore they may contribute vnto vs in our ministrie.*

GREEN. This place is to be vnderstood of such as are receiued into, & taught in the Church, & not of all them that are without the Church, & heare the ministrie therof: The Apostle gaue not this rule to them.

BAR. The recusant papists are not instructed of you, th'other papists are both instructed, and they & their seede admitted vnto the sacraments: But all contribute & pay tythes & so are all of your Church.

SPER. In my Parish I admitt no papists or open vnworthie vnto the Sacraments.

GREEN. Your Parish hath as yet made no seperatiō from the papists or prōphane of the lande: Therefore you do not seperate the vnworthie.

SPER. They are now belecuers, that before were vnbelecuers; they now professe willinglie that before professed by constraint; and If ther be anie wicked, I put them from the Sacraments.

BAR. You so fix your eies vpon your owne assertions, as that you giue no eare to other mens reasons. How oft hath this bene denied & disprooued vnto you: you haue neuer as yet made anie seperatiō, but still remaine in the stepps & sinnes of your fore-fathers, neither haue you anie power to seperate anie from amonge you.

SPER. I haue power, and doe put the wicked from the Sacraments.

BAR.

BAR.

What your selfe alone?

SPER.

Yea with the consent of the Church.

BAR.

I shewed you the last day what kinde of instrument your suspension & puttinge from the Sacraments is; you & your parish haue not the power to excommunicat anie.

SPER.

This is not true. we haue power, & do excommunicat.

BAR.

It is the by the power of the BBs. & not by the power of Christ.

SPER.

It is not by the power of the Bishoppes, but by the power of Christ.

BAR.

That is not so, you haue neither power from Christ, nor from the Bishoppes to excommunicat anie: you haue leaue in your seruice-booke to suspend from your sacrament, but not to excommunicat without the Bishop.

SPER.

We do excommunicat without the Bishop.

BAR.

Then your Church hath two maner of excommunications.

SPER.

That followeth not, the Bishoppes excommunication is but an approbation of ours.

BAR.

That is not so, The Bishop hath power to excommunicate, when & whom he will of your Parish, & that without your priuie or consent: Moreouer the Bishoppes do excommunicate by a latine writt; but if your excommunication be such, then is it *Ani-christian*, if it be after another maner, then haue you two sorts of excommunications in your Church.

SPER.

When anie deserueth to be excommunicated, then I & the Church-wardens present such to the Bishop, & he excommunicateth them.

BAR.

Then the Bishop excommunicateth, & not you; you are but as they that giue euidence & information to the Iudg: The Bishop is the Iudg.

GREEN.

The Bishop doth not excommunicate vpon your information, neither for anie sinne, how heinous soeuer. But only for not appeeringe at, or disobeying their Courts. Moreouer as the Ordinary doth excommunicat so doth he absolue whom he list, without the priuie of your Congregation.

EGERT.

SPER.

The Bishop his excommunication is but a Ciuile discōmunion.

BAR.

What, will you make the excommunication of your Church a

GREEN.

Ciuile action? we neuer heard of anie such excommunication, vntill *Cooper & Gwalter* published their conceites therof.

EGER.

SPE.

May not the Ciuile magistrate approue th'excommunication of the Church.

BAR.

Yes, but the Ciuile magistrate may not excommunicate anie, as

GREEN.

your Bishoppes do; And that as you say, by vertue of the Ciuile authoritie.

SPE.

SPE. The Bishop doth not excommunicat, he doth but approve our excommunication.

BAR. Whie, erewhile you cōfessed that you did but present your sheepe to the wolfe, and that the Bishop did excommunicat: & we prooued that the Bishop did both excommunicate and absolue whom & when he would in your Parish, without your priuities or cōsents: as also that your Church hath none other excommunication, then that of his.

SPE. We haue the same excommunication that they had in the Church of *Corinth*. 1 *Cor.* 5.

BAR. You haue neither such a faithfull people gathered out of the world vnto Christ, neither haue you the power of Christ, neither do you yt after that holie order of the Church of *Corinth*: But you are driuen to runne vnto your Lord the Bishop, who doth it of his sole authoritie, by his commissarie in forme of a latine Writt, which you are compelled to reade & publishe in your parish Church: How can you call this that excommunication they had in the Church of *Corinth*.

SPE. We excommunicate in the name & power of Christ, as the Church of *Corinth* did.

BAR. That is not so, it is don in the name & power of the Bishop, & not in that maner as is expressed. 1 *Cor.* 5.

SPE. The Bishoppes power is Ciuile, but this actiō ecclesiasticall.

BAR. And may a Ciuile person execute anie ecclesiasticall Office or action?

GRE. Do you hold the Bishoppes, their Commissaries & substituents meerly Ciuile, & not ecclesiasticall?

SPE. Yea I hold them meerly Ciuile, & not ecclesiasticall.

BAR. Write that, and set it downe vnder your hand.

SPE. So I will: & tooke vnto him penne & ynke.

EGE. Whie so, what neede it to be written?

BAR. That we may the better know, wherof we reason & hold to the point.

GRE. This is a needfull point to be set downe in wryting: For if the Bishoppes & their substituents be meerly Ciuile then you haue as yet no Church, no ministrie, no Sacraments.

EGE. Their offices & actions are Ciuile as we esteeme them.

SPE. I hold them meerly Ciuill & not ecclesiasticall, because they are constituted by the Prince, and not by Christ in his Testament.

BAR. Write that, let vs haue it set downe. But he delaying because of Mr. EGERTON, Mr. BAROVV set downe as followeth.

The Bishoppes Commissariats & their sub-stutes are merely ciuile and not ecclesiasticall, because they are constituted by the Prince, and not by Christ in his Testament.

This being written was read & shewed vnto them, but during the tyme of drawing them to this Proposition, & the writing therof, M^r. GREENWOOD enforcing the conclusions & sequell that would ensue therof: M^r. SPERIN here began to retract his Proposition & qualifie it by putting in this word (or) insteade of (because) so that now, he alloweth them, both Ciuile & ecclesiasticall Officers.

BAR.

What, may the Bishopp execute both Ciuile & ecclesiasticall offices?

SPER.

Whic not?

BAR.

Because it is contrarie to the ordinance of God, who hath appointed vnto these diuers & distinct offices, diuers persons to execute the same.

GREEN.

Let him that hath an office waite on his office.

SPER.

Their Ciuile authoritie is of the Prince.

BAR.

It is not therby iustified, seing it is vnlawfull for any ecclesiasticall officer to execute also a Ciuile office, or for one man to haue both an ecclesiasticall & Ciuile office at once.

EGER.

DAVID was both a King & a Prophet.

BAR.

What then?

EGER.

He executed both a Ciuile & ecclesiasticall office therby.

BAR.

That is not so.

EGER.

A Prophet was an office of the Temple.

BAR.

None but a Leuite might be a Minister of the Temple.

SPER.

But fundrie haue executed both.

BAR.

MOSES & SAMUEL did so for a season, but it was by expresse warrant from Gods mouth; neither continued they so to do, neither gaue they example, or may be presidents for vs to do the like, without the like warrant: Make therefore your Bishoppes cyther whollie Ciuile, or whollie ecclesiasticall, let vs know what to hold them?

EGER.

They are Ministers.

BAR.

And they are ciuile Magistrates, LL^s of the Parliamēt-house, Iustices of peace, Iudges of ciuile causes &c.

EGER.

Though their power be mixt, yet is it not simply vnlawfull.

BAR.

By the word of God it is symple vnlawfull for anie one man to execute both a ciuile & ecclesiasticall office at once.

GRIN.

This mixture is the misterie of iniquitie, & the power of the Beast.

EGER.

Though they haue ciuile Offices, yet keepe they the ministerie, & their ministeriall actions are good,

Thy

BAR. This is strange Doctrine, that one man may administer both in ciuile & ecclesiasticall Offices at once: May a ciuile Magistrate intermeddle with the ministrie in the Church, or a Minister of the Church execute anie ciuile Magistracie? what a confusion were this.

EGER. Their ciuile authoritie doth not abolish their ministeriall actions.

BAR. The ciuile Magistrates may not intermeddle with the execution of the Pastors Office, as they do in deliuering their Sacraments, no more then *Vzziah* might burne incense.

EGER. The example doth not hold: The *BBs.* were Ministers before they were ciuile Magistrates.

BAR. Yet the Doctrine holdeth; That the ciuile Magistrate may not administer in the Church, neither one man execute such diuerse Offices.

EGER. Though it be vnlawfull, yet their ministeriall actions are not vnlawfull.

BAR. It is not lawfull for a ciuile Magistrate to administer in the Church whilst he keepeth his ciuile office: But the *BBs.* are ciuile Magistrates, & keepe & execute their ciuile Offices: Therefore it is not lawfull for them to administer in the Church whilst they keepe their ciuile Offices.

EGER. Your Argument is not good; You put that in the conclusion, which you should haue put in the second Proposition.

BAR. I regard not the forme. If it be vnlawfull for them to administer, then their ministeriall actions are vnlawfull.

EGER. The consequent of the Maior is denied.

SPER.
BAR. It of necessitie followeth: For God only wilbe serued in his Church by his owne Ministers & in the ministerie, by such as he hath appointed & called therevnto, all strange ministries & their ministeriall actions being an abhominatiō vnto him.

GRN. All their actions are accursed in the Lords sight that presume to offer in his Church in an office wherevnto they are not called of God, & their ministerie vnder the curse of *Kor. 16. 1.*

EGER. The Bishoppes are not vnder that curse; For they are Ministers.

BAR. What, & ciuile Magistrates also?

SPER. The Bishoppes Office, as it is gyuen of the Prince, is ciuile; as they superintend diuers Flockes & Pastors, they are ecclesiasticall Officers.

BAR. This is a rare distinction to make one & the self same

D ij Office

Office both ciuile & ecclesiasticall: I neuer heard that the Office of a Bishop was ciuile, or of anie such Office in the Church of God as a Lo. Bishop: And seing we are entred into speech of their ministrie, I would faine know what ecclesiasticall Office they execute in your Church.

EGER.
BAR.

They are Pastors.

Whie each of them doth superintend & ouersee diuers, yea many hundreth Flockes & Pastors: These are strange Pastors as euer I heard of.

EGER.

I say not as they are Bishoppes they are Pastors; But as they were Ministers of the Gospell before; which ministrie they haue not lost by being Bishoppes.

BAR.

You meane when they were Parish-Parsons: But that Office they haue forgon when they were made Bishoppes.

EGER.
BAR.

That is not so.

The office of a Parson & the office of a Bishop are diuers & distinct offices of your Church: one man cannot be both a Bishop & a Parson.

EGER.
BAR.

A Bishop may be a Pastor as you call it a Parson.

Then a mā may execute diuers offices of your Church at one time: This was neuer heard of in the Church of CHRIST since the Apostles tyme.

EGER.

Might not the *Euangelistes* also execute diuers offices, after the Apostles time?

BAR.

I haue not read that they did: But you hold not your Bishoppes *Euangelistes*, yet they by your saying execute diuers ecclesiasticall offices at one tyme: As to be Parsons & Lord Bishoppes, both which are distinct & diuers offices of the Church. Hold you it lawfull for one man to exercise diuerse offices of your Church at one time also?

EGER.
BAR.

To execute diuers Offices is vnlawfull.

But the office of a Lo. Bishop & of a Parish Parson are diuerse Offices of your Church which one man exerciseth: Therefore their ministeriall actions in these Offices are vnlawfull.

EGER.

These Offices are not so diuerse to disanull their first ministrie which they had when they were Preachers.

BAR.

These Offices are so diuerse as one man cannot execute them both, but he must of force do the one by his substitute: Moreover, the Office of a Lo. Bishop doth abolish & swallow vp the other: For he cannot be both an Ouerseer of so many Churches and Pastors, & be a priuate peculiar Pastor of one Church too.

EGER.

The Bishoppes Office is but a ciuile addicō which he ioyneth vnto his former ministrie.

BAR.

BAR. Whie you see the office of a Lo. Bishop is one of the cheif ecclesiasticall Offices of your Church, and this office is who-lye conuerfant in ecclesiasticall affaires.

EGER. They are Peeres & Lords of the Parliament house.

BAR. Yea, but spirituall Lords by vertue of their ecclesiasticall office: Therefore the Office of a Parish-Priest & of a Lo. Bishop are diuerse & distinct Offices of your Church.

EGER. Yet are they not so diuerse as by taking the Office of a Bishop they loose their first ministrie.

BAR. *Euerie ministrie in the Church is belonging vnto & in regarde of an Office neither can be otherwise, or longer executed, then in that office to which it belongeth: But the B.Bs. haue resigned that ecclesiasticall Office vber vnto their first Ministrie belonged: Therefore vber they keepe not that office they cannot keepe that ministrie.*

EGER. The Bishoppes haue not resigned their first Office.

BAR. It is manifest that they haue: For it is impossible that they should be both Superintendents ouer so manie Churches, & execute the Pastors Office ouer one Church together.

EGER. Though one man execute diuerse Offices, his actions are not simple vnlawfull.

BAR. What a monstrous confusion & commixture of all Gons ordinances is made by this Doctrine of yours. God hath vtterly forbidden anie one man to manage both a ciuile & ecclesiasticall office at once: You (norwithstāding the Bishoppes exercise both ciuile and ecclesiasticall authoritie, & execute many ecclesiasticall Offices of the Church) yet in this estate would haue their ministeriall actions lawfull.

EGER. Though to exercise diuerse Offices be vnlawfull, yet it is not so vnlawfull as to disanull their ministriall actions.

BAR. I haue proued that ecclesiasticall ministrie & ministracion to be vnlawfull, which hath no foundatiō in Gods word: But this their mixt ministrie & confused ministracōn hath not only no warrant in, but is found expressely contrarie to the whole word & Ordinances of God: Therefore this their ministrie & ministeriall actions are simple & vtterly vnlawfull.

EGER. Though a Tyrant be an vnlawfull Magistrate, yet may his actions in his regiment be lawfull.

GRN. You must make difference betwene the vsurping of a ciuile Office in a Common-wealth by a Tyrant, and the vsurping of an ecclesiasticall office in the Church.

BAR. There is no comparison betwixt the regiment of a Tyrant in a Common-wealth, and the ministracion of an vsurper or

wretched person in the Church. With the first, we which are but subiects haue not to meddle, either to place or displace, but to obey in the Lord such Ciuile Magistrates as are set ouer vs of the Lord. The second, namely of all ecclesiasticall offices, we haue the sole choise & ouersight; power to create, power to depose: neither are we to suffer anie vnlawfull ministerie or ministratiō. But now to speake simplic of the regiment of a Tyrant as cōsidered in it self, it is altogether vnlawfull vnto himself, because he vsurpeth that office by intrusion, contrarie to the lawe of GOD, and shal therefore accompt before the Lord.

EGER.

But in asmuch as the Bishopps were once lawfull Pastors they cannot loose their first office & ministrie; and so their ministeriall actions (as preaching of the word & ministratiō of the Sacraments) are still lawfull.

BAR.

They manie wayes haue forfeited their ministrie & place, if so be it were so, by taking & executing two Offices, by taking other ecclesiasticall offices, & those such, as they cannot execute their Pastorall Office whilest they keepe them: Therefore they can be no Pastors, neither their administrations of the word & Sacraments whilest they remayne in this estate lawfull.

EGER.

They may notwithstanding these other Offices, execute their Pastoral Offices; as to preach the word, & minister the Sacraments; which are the chief things of the Pastors Office.

BAR.

They can not do these things duely, in asmuch as they cannot duely attend and watch ouer their peculiar Flock, whilest they keepe these other Offices: But I would fayne know of you, when they had this true pastorall office whereof you speake so much? For surely if euer they were true Pastors they are now wondrouslie apostate.

EGERT.

When they were first made Ministers.

BAR.

Your ministerie is large: Do you not meane when they were first made parish-Parsons?

EGER.

They were then Pastors, when they were such Parsons as you terme them.

BAR.

You hold then the Parsons Office to be the Pastors Office:

EGER.

Yea.

BAR.

I will let passe their hauing manie Parsonages, as also the insufficiencie of sondrie that professe the same: And only shew in generall why a Parish-Parson cannot be held a true Pastor, according to the Gospell & Testament of CHRIST,

The Parish-Parson haib not the (1) NAME (2) OFFICE (3) CALLING to his Office (4) ADMINISTRATION in his Office, (5) POWER,

nor that (6) *MAINTENANCE* of his living that a true Pastor hath:
Therefore a Parish-Parson cannot be called or held a true Pastor.

EGER. The *Antecedent* is not true.

BAR. Let me proue it. First you see they haue a diuerse name, the one a Parish-Parson, th'other a Pastor.

EGER. No man of knowledg will now call them Parsons.

BAR. This is the peculiar & proper name belonging to their Office: therefore reserued as dounge to be cast in their faces by all haue that knowledg: Yea it is an open marke to euerye one that hath knowledg wherby to discerne them from true Pastors: The true Pastor will neuer beare the marke & caraffe of the Beast of *Antichrist*.

EGER. The name is of no moment: What shall we call a Parson?

BAR. A Parson, or *Baile Priest*.

SER. A Parson is called *Rector* in latine.

BAR. And I shewed you the last day, that his *Romish* name was one of the names of *blasphemie* written vpon the heades of the Beast.

EGER. The Parson hath sondrie names in the Scripture: as an Elder, an Ouerser, a Steward &c.

BAR. But none of these names do distinguish his office, as the name of Pastor doth: But if we come to their Office we shall finde it as strange as the name therof.

SER. Proue that.

BAR. If Mr. FOME say truly, the Parsons Office tooke beginning when the Metropolitane Bishopps sprong, and were as their Baylifes: But it is the same Office that was & is executed in the Romish Church; Therefore not the Pastors Office.

EGER. It is not the same Office.

BAR. The self same: You take it as they left it, as also all the ministrie you haue beside: Only you put in new men in those old Offices.

EGER. The entrance & ministration is quite changed: the Priests were Massing & Sacrificing Priestes, prayed for the dead, worshipped Saintes &c. so do not we.

GREN. So do you also, your whole worship being changed but out of Latine into English.

EGER. We do not so.

BAR. We shall hereafter haue occasion to diseusse these matters when we come to handle your ministration: Only we still finde the Office of the Parish Parson the self same that then it was, and this none know better then they that haue the gifts

giftes of the same Benefices. But I will draw an *Argument* from some Doctrine.

In the Church of Christ there is no ecclesiasticall Office about the Pastor: But in your Church there are sondrie ecclesiasticall Offices about the Parson: Therefore the Parsons Office is not the Pastors Office.

EGER. The Apostles Office was about the Pastors Office in the Church of CHRIST.

BAR. But that was temporarie & but for a time: we reason not what was, but what now is in the Church synce extraordinarie Offices ceased: We reade of no Office in the Church of CHRIST about the Pastors Office: Therefore it cannot be the Office of a Parson.

EGER. A true Pastor may exercise his Office vnder another ecclesiasticall Office about him.

BAR. God hath instituted no ecclesiasticall Office about him: Therefore he may exercise his Office vnder no ecclesiasticall Office about him.

EGERT. I deny the *Argument*: Those things are not now simplic vnlawfull, which at some times were lawfull.

BAR. That is verie false: All things are now simplic vnlawfull which GREEN. are forbidden in the word of God as the Leuiticall Priestthoode & all extraordinarie ministries now are, which yet somtimes were lawfull.

EGER. Did not sondrye Pastors & Ministers exercise their ministrie vnder *Diotrophes*?

BAR. Neuer that I euer heard of: But if they had, should it therefore be lawfull?

EGER. But if the Pastor should execute his Office vnder another ecclesiasticall Office, should he therefore be no true Pastor?

BAR. A true Pastor cannot execute vnder another ecclesiasticall Office in the Church of CHRIST; Therefore the question is vaine, the thing being vnpossible.

EGER. But if there be anie Office about him, should he therefore cease to be a Pastor?

BAR. What so euer ecclesiasticall Office is now about the Pastor is *Antichristian*, neither is he a true Pastor that exerciseth his Office vnder such.

EGER. I deny that.

BAR. *What so euer ecclesiasticall Office is not expressed in the Testaments of CHRIST is Antichristian: But there is no mention of anie ecclesiasticall Office so be now about the Pastors Office in the Testament of CHRIST: Therefore all such Offices as are about the Pastors Office, are Antichristian.*

EGER. I deny the *Major*: All ecclesiasticall offices that are about the Pastors Office are not *Antichristian*.

BAR. You may aswell denie the whole ministrie of the new Testament,

ment, & bring in anie other : But thus I prone it.

CHRIST hath left a perfect ministrie: Therefore nothing may be added vnto it. *All other Ministries are Antichristian saue that which CHRIST hath left in his Testament: But CHRIST hath left no such ministrie as these in his Testament: Therefore &c.*

EGER. Though CHRIST hath left a perfect ministerie, yet all things that are added vnto it are not ANTICHRISTIAN.

BAR. Yes, all new ministries are ANTICHRISTIAN & he of ANTICHRIST that executeth, standeth vnder or iustificeth them: For he that bringeth in a new ministrie taketh CHRISTS Office & sitteth in his place, & is that ANTICHRIST spokē of the Apostle 2. Thes. 2. and by our Sauour CHRIST Mat. 24. & all that stand vnder such a new deuised ministrie stand vnder ANTICHRIST.

Mr. SPERIN here would haue denyed the Bishop to be ANTICHRIST: But Mr. EGERTON willed him neuer to deny that, which they had agreed vpon.

BAR. Do you hold the faith in respect of mens persons? shal no more be trueth then you haue agreed vpon.

These Doctrines following were holden & affirmed by Mr. EGERTON in discourse with Mr. GREENWOOD as Mr. BARROVV was writing other *Arguments & Assertions.*

(1) EGER. *That the true Church may be without the power of CHRIST to censure & redresse.*

GREEN. I neuer read of anie such Church in the Scriptures CHRIST hath giuen to euerie Church his power to censure & redresse.

EGER. I though we want Discipline, yet we haue the power of CHRIST by the Scepter of his word in Doctrine.

GREEN. By the word Discipline you turne away the whole practise of the Gospel, neither are you gouerned by CHRIST his Scepter, howsoeuer you may take his word in your mouth.

(2) EGER. *That the name of a Bishop spoken of 1. Tim. 3. is onely peculiar vnto the Pastor & Teacher; because it is said verse 2. he must be apt to teach.*

GREEN. Though some particular rules in that generall Doctrine be only spoken of the Pastorall & Teachers Office, yet it is euident by the whole scope of the place, that there are also

E

rules

rules givē for other Elders', which are also called BBs. in son-
drye places of the Scriptures.

(3) *EGER.* That no man may preach the word without an externall calling.

GREEN. Giftes of interpretations are sufficient calling to speake of the
word in the Congregation, in due order & place.

EGER. That is not so.

(4) *EGER.* We abstaine from Excommunication, because we have no Elders
as yet.

GREEN. The Church is neuer without the power to excommunicate.

(5) *EGER.* Our Pastors only now want some Censurers.

BAR. The least member of the Church that is a Cōmunicant hath
as much interest in all the censures of the Church as the Pastor,
& have equall power according to the rules of the word, to cen-
sure the Pastor for errour or transgression, as the Pastor hath to
censure them.

Almightie God, whose Spirit is one, and ioyneth in one all his elect vassells, in his good tyme bringing them forth from darknes to light, gyue you & vs to be of one mynde, & of one iudgment in the trueth, to the glory of his owne name, our reioycing in his mercyes for euer, and the present conuerfion of manie, to the obedience of CHRIST.

Seeing it hath pleased God, after our long imprisonment, once so late to send you vnto vs (by what meanes, or to what further purpose, we yet know not) to giue vs a beginning & an entrance into the discussing of his trueth, by some kinde of conference: which, because it was not with that harmonye that it may please God to effect, if your heart as ours be set to know his will, and to proceede by one rule, euen the rule of his authentick Testamēt: We are moued to write vnto you, rather by your modest, honest, & sober behauiour shewed to vs the Lords most vnworthie witnesses, then for anie procurement of peace to our selues; For most of all we desire your saluation, and with all the good of manie, by the measure of spirituall guyftes gynen you, and as we trust, you will bestow them to the furtherance of his Church. Yet in your last conference, (to speake the trueth) we found your spirit in no louing consent to the trueth, but dangerously corrupted, or at least set to oppose with poysoned distinctions by vaine philosophie, yea against that trueth your self would not insift to denie, whether to trye our strength or to abuse the hearers, or for endangering your self: Yet against al these PAUL saith we cannot anie thing against the truth but for the truth. We haue since often merueiled we heard no more from you, or of your estate, which the was made manifest to be without promise, whiles you exercise a ministeriall function vnder ANTICHRIST, in a false office, vnto a confuse assemblie of all sorts of people, one with the world. Wherevpon, hearing no further yet of you, we thought it good, in tender care of your saluation, & for the aduancement of the Lords trueth, to shew you, so neere as our fraile memories could collect, the summe of such Arguments or Positions & Answers as passed betwene vs, hauing set downe nothing but that, wherof we haue the positions to shew vnder wryting at that present, & honest witnesses to testifie our vprightnes herein: And least you should otherwise conceiue, that we should some wayes iniurie you, we haue sent you a Copie to peruse; and if you make yet anie other answere to our Assertions, then there is conteyned, we freely gyue you libertie so to do: But cheiffie the end of our wryting is, to

stirr you vp not to leane the matter thus, cōsidering the seriousness therof, but eyther yeild therunto, or procure some more large and free place & time to make our mynds plaine & Faith open one to another, that the truth may appeare, and they that depart from the same, be knownen. And the same vve vvyte vnto you herein, we hereby offer to all the rest of your fellow Ministers, our hearts (as the Lord knoweth) being open to all men to their good, & the glory of our G O D the father of our Lord I E S U S C H R I S T: only the Lord delyuer vs from vnreasonable men, and suppress all his aduersaries and opposers against his glorious truth, Amen.

Most desirous of your fellowship
in the Faith of Christ. HENRY
BARROVV IHON GREEN
VVOOD.

TO M^r. BARROVV and M^r. GREENVVOOD.

*The Lord Iesus open our eyes to see the truth, & sanctifie our tongues and
pennes to declare the same.*

I receyued a Letter from you, & also a Conference in writing. Touching your Letter, this I answer. First for those poysoned distinctions you mentiō, if you had named them, I hope no poyson would haue appeared in them, except it had come from the contagion of your owne Spirits. Secondly for vaine Philosophie, if you meane therby (for other I remember none) that help which G O D hath lent vs by Logicke to reason breifly and plainly, you do but as *Brown* hath done; whose braynlesse reasons to proue the vanitie therof, are not only easie to be answered by other men, but also abundantly confuted by his owne practise, both in speach & writing. Touching your feined Conference, this I say. I finde in it some things wanting that were spoken, manie things expressed that were neuer spoken (no not ymagined on my behalf) & most things that were spoken, perverted: Finally, I finde it so full of partialitie, so voyd of vpright & true dealing, and so far out of order, that I haue neither leisure, muchlesse anie lust to deale with it. And if you shall proceede to gyue out Copies, I shalbe readye to disclayme you wherefoeuer I come, not only for men voyde of pietie, but euen of ciuile honestie also. Now concerning a free conference, I haue neither powre nor will to performe it: my reasons I reserve till further oportunitie. But if you will deale with me, do
thi

this: send me vnder your hand some 6. or 7. (or as you thinke good for the number) of your cheif reasons, whic you refuse to come to our publique assemblies breislie & plainly concluded; and I will (by the help of G o d) as my leisure shal serue, set you downe my answere in the like sort vnder my owne hand, with reasons why you ought to come. This course if you like I will deale with you as I may, otherwise I will not meddle. Written the 14. Aprill 1590.

Written by him, that not only desireth your good in the Lord, but also is ready by anie peaceable & christia course of proceeding, to further the same. I: EGERTON. so I write.

TO MR. EGERTON.

More Grace & feare of GOD vnto you. This your replie vnto our Letter we haue receiued & read with litle comforte, perceiuing therby euen that sinale sparke of hope (which began to appeare in you) to be vtterly extinct; the bellows burnt the drosse wil not be purged fro the siluer, that there might proceed a vessell to the Fyner, so that the Founder should melt in vaine, where the Lord hath nor made choise of the mettall. Greatly sorie we are to behold your fearefull estate, who not being able to approue the ministrie you exercise, by the word of God, yet to your owne further iudgmet, & the seducing of manie soules, continue to plead for, & practize the same, for the feare of men & the loue of the world to auoide persecution, submitting your self, your whole church, ministrie & doctrines vnto the professed enemies of CHRIST & of his gospel, such whom your self hath confessed to be *Antichristian* with who you haue not oly sit amongst the other *Commissioners in Caiaphas house*, but also by an especiall ticket according to their *Mandate*, were sent out amongst the chosen bande of their guard to feight against the poore persecuted witnesses of *christ*, yea amongst the rest of your subornate witnesses to lay in wayte against the bloud of the Saints; endenoring by the deepe learning of *Sauan* to entangle them into the same counterfet walking with your self, as also by your Sophisticall distinctions to obscure & turne away the truth, peruerting & cofounding al Gods ordināces, calling light darkenes, & darknes light; labouring to perswade, that one mā may execute both ciuile & ecclesiastical offices at once; Yea though he so do, yet his ministrie in both of the is lawfull. Likewise, that though

one man executed sondry Offices of the Church at one tyme, yet this his ministerie in them all is lawfull also ; Yea though the Bishop execute a strange & tyrānicall ministerie, neuer read nor heard of in the Testament of CHRIST, vsurping authoritie ouer so manie Churches & Pastors, possessing the very Chaire of ANTICHRIST, corrupting & changing the whole ministerie and Ordinances of the Gospel&c. Yet are they to be esteemed true Ministers of CHRIST, & their ministeriall actions good, Theis & sondrye other enormous & blasphemous Doctrines you strowed emongst vs, and sought to confirme them by these & such lyke poysoned distinctions, *Not simpliciter: Not simply vnlawfull. Good in parte. Though it be vnlawfull to execute diuerse Offices, yet are not his actions therein vnlawfull; Though his Office be executeth in the Church be vnlawfull, yet are his ministeriall actions lawfull. Of the substance of the essence.* without which you cannot reason, nor by the euident testimonie of Gods word approue your doings vnto all men. Now let the christian, or but indifferent Reader, iudge of the leauen & poyson of theis distinctions & cauills, of what spirit they proceed and by whom they are vsed, whither by you or by vs. As for the opinions & name of Browne, there is no cause you should vpbraid vs therewith, he being a mā with whom we had neuer anie thing to doe, neither may haue in this estate of his Apostacy. He is now a member of your Church, toward whom (we thinke) you walke not according to CHRISTS rule, neither yet deale brotherly with him (much lesse as becometh a gnyde & teacher of the Church) thus to publish & raile of your Brother Browne, without and before christian admonition & orderly censure. But hauing thus behaued your self towards him that is so nere vnto you, we must not think it strange if you multiplie your reproches vppon vs, that are deuided so far from you, as Sion is from Babilon. Cōcerning that Conference, or rather that *summe of our conference*, this we say. We, in all louing maner sent it vnto you to peruse & correct, or to shew your dislike wherein you iudged it faultye; Yea we gaue you free lybertie, if you disliked anie of those answers which you then made vnto our reasons, to alter & chaunge them as your self vppon better aduise should thinke meete: so loath were we to gyue you the least cause of offence, & so desirous to haue the truth further brought to light, which if you had performed with that faithfullnes and modestie that becometh you, & we expected in so high causes, then had you not gayned this iust blame & publick infamie you now by these your dealings haue brought vppon your self. But in steade of this, loe you haue pronounced the whole wryting which we
sent,

sent, feyned; Some things there wanting which were spoken; Manie things there exprest which were neuer spoken, nor imagined by you; And most things there spoken perueried by vs: Finally, you found it so full of partialitie, so voide of vpright and true dealing, and so far out of order, as you haue neither leisure nor lust to deale with yt. First we say, there was no cause you should expect to haue euery thing wrytten, that was then spoken; both in regard of our fraile & slippery memories, as also that we signified vnto you our intent to be but to summe vp the discourse of such cheif pointes as were then handled, willingly passing by other impertinent and lesse necessarie speeches. But yet, if you can call anie to remembrance which may anie way benefit you, or preiudice vs, if you shall signifie them vnto vs, we will most willingly insert them. For the order we will not greatly contend, because it is of lytle moment vnto vs; Yet is there cause we should aswell remember it as you, because we were both alyke in the action, & had the *Propositions* before vs, which you knowe were writtē, as the matters fell out in handling. But now touching your other chardges of adding, peruerting, falsifying &c. Surely if theis things stode thus, great were our sinne toward God & towards you; Yea woe vnto our selues, if we should walke vvith such festered consciences: How should vve thē appeare before God or men vvith comfort? Though the measure of our gyfts be smale, yet God accepteth the vvorke of his ovvne Spirit: We need not, neither euer did defend his most plaine & pure truth against the most subtile & malignant aduersaries, vvith lyes, falsifying, sclaudering &c. muchlesse in this actiō as you chardg vs. No God is vvitness vnto our consciences, vvith vvhat care & vprightnes vve haue set dovne these things, being guyltie to our selues of no such crimes as you accuse vs. Yea for our further clearing herein, vve haue set dovne no one poynt of importance vvich vve tooke not in vvryting from your ovvne mouthes, euen before your eyes, & read it in your presence, and in the hearing of sondry honest vvitnesses: vvich *Propositions* & *vvitnesses*, still remaine to be produced in record of the truth, against you or vs, vvherein vve depart frō the same. And surely much better had you provided for your ovvne credit, and much more impeached ours, if you had set downe some pesti- culers, vvherin vve had thus falsified & perueried, before you had in this maner reproched vs, especially being requested ther- vnto by vs; vvho, not trusting to much to our ovvne memories, first sent our Copie vnto the vvitnesses, then vnto you, to correct or reproue vvhat you dislyked or thought amisse therein, vve being alvvayes ready & most desirous to alter it, according to the

to the truth: But you, as though there were no Iudge in heauē,
 no witnesses in earth of the things that passed betwixt vs, haue
 most boldlye, without all feare, shame, or truth denied euē what
 your owne mouth vttered, accusing vs as voide of all vprightnes
 & true dealing, full of partialitie &c. and all to hide your owne
 corrupt estate, & the vanitie & weaknes of your defenses from
 the eyes of the world: Not being able, nor daring to produce
 or alledge anie one pointe in perticuler, which we haue eyther
 falsified or peruerterd, least you should be taken & reprobued, as
 your associate Mr. SPERIN was this other daye in the excep-
 tions he tooke, both by theis written *propositions*, & by sondry eare
 witnesses that were present vnto his face; Yea euen of that he-
 nous perillous *Propositio* which you now so faine would call backe
viz. That you had agreed amongst your selues, that the Bishops be Antichristians.
 Wherevnto, though you were then enforced to yeild, through
 the ineuitable powre of God his word, wherewith you were pres-
 sed; Yet since, for the feare of mens faces, & to auoide perlec-
 tion, you haue both denyed the vndoubted truth of God, or
 that euer you spake the same, cōtrarye to your owne cōscience:
 Yea, for the preservation of your worldly estimation, & for this
 corrupt dissembled peace, you hold with your LL^s the Bishops,
 you are not ashamed vnto the rest of the vituperie wherewith
 you haue laden vs, to add theis most vnchristian & vnderferued
 threats; Namely: *that you will disclaime vs in all places whersoever you*
come, not only for men voide of pietie, but euen of ciuile honestie; and all this
 without either fault of offence made you at anie time, vnlesse
 to witness vnto that truth which we haue sene & heard, be so
 greiuous vnto you. Alas Mr. E'GERTON, what shall you gaine
 by this? Suppose you to buyld or repaire your credit vppon or
 by the ruynes of ours? Can you imagine to stay the course of
 that truth which God hath sent forth by so manie witnessles
 which heard you? Or can you think by these vaine threats to
 stop our mouthes frō testifying or publishing this or anie other
truth of our God vnto all men, by all meanes? We feare not the
 curse causeles, neither shunne we the light. Our Religio & ho-
 nestie we willingly submit, both in this or in anie other thing we
 affirme or doe, to the christian iudgment of all men. The fur-
 ther you shall proceede in this intemperate & vnchristia course,
 the greater shalbe your owne shame & iudgement, when God
 shall returne the venome and malice of your owne tongue into
 your owne bosome. In that you will neither meddle with the
 Conference past, nor accept of anie to come, *the reasons you referue*
 & keepe so secret, are manifest vnto all men: Namely, because your
 deeds

37
deeds are euill and cannot abide the fierie tryall by Gods word.
therfore seeke you by all meanes to hide them from the light;
being for nothing so sorye, as that you cannot call backe that,
which hath alreadye passed you; knowing that the further you
meddle with it, & the more you stryue, the furdur and faster you
shal but entangle your self. Wherefore with one consent you &
your fellow ministers, studie and stryue to suppress that truth
you cannot resist. But he whose eyes are like a flame of fyre,
shall shortly discouer your practises, and fight against you with
that sword of his mouth. As to your offer of answer by wryting
vnto 6. or 7. of our cheifest reasons whie we refuse your publick
assemblies, we hold it needles to trouble you with more, vntill
you haue answered those vnanswerable reasons, brought in one
sentence of our former letter vnto you against your owne coun-
terfeit & antichristian ministerie, which you were sayd to haue
deriued from, and to exercise 1. vnder *Antichrist*: 2. In a false of-
fice; to a confuse assemblee of all sorts of people. All which se-
uerallie, & plainly, are proued vnto you in that our conference
with you; All which you haue willingly balked, as also denied
what your self in the sayd conference affirmed, and vterly refused
all furdur cōference. Wherefore we cannot be induced to thinke,
that you haue anie meaning christianly & freely to discusse theis
points by wryting; especyallie, since you could by no meanes be
drawen to wryte at our being together, yea you were afraide to
speak what truth you knew. But we manifestly discerne this
pretence to be but one of your sleights to vphold your crazed
credit, & to withdraw vs, & the eyes of others, from theis vnre-
couerable breaches, as though you had some better power or
skill to defend your doings by writing, then either you haue
done or dare yeilde to do by free conference of mouth. As to
your disordered parish asēblies, wherein you will needs be still
powred out in the error of BALAAM for wage, we haue lōg since
proued them wholly *Antichristian* by sondry reasons, drawn from
the descriptiō of the true established Church of CHRIST: which
reasons, a yeare & a half since, were deliuered vnto some of your
cheif ministers, whervnto we neuer yet receiued anie answer.
Wherefore we haue no more to say vnto you, but to desire you &
them to looke to your estates, & no longer to seduce the people
in the bye wayes of mens deuises, to their assured destruction, &
your owne fearefull reckoning, except God giue you repen-
tance. Which grace that you may finde, we will not cease euer,
so long as we may, to pray for you.

And this with vnfeyned desire of your
saluation HENRY BARROVV IHON

F

GRENE-

GRENEVVOOD, close Prysoners in the Fleet for the testimonie of the truth of the Gospell of our Lord IESVS CHRIST, to whom be glory for euer.

TO M^r. BARROVV & M^r. GREENVVOODE.

M*ore truth and lone &c.* The question I named (to my remembrance) was, whether yt were lawfull to come to our Church assemblies, or no. But because that which you haue chosen tendeth to the same end, I willinglie accept yt. Your Arguments are three, and may be thus concluded. That ministerie which is. 1. Deriued from, & exercised vnder ANTICHRIST. 2. a false Office 3. in a confused people, is not lawfull. But such is ours: Therefore our ministerie is not lawfull. For answere wherof, I denie your Assumption or minor Proposition, and returne the same reasons vpon your head thus. That ministerie which is. 1. Deriued from & exercised vnder CHRIST. 2. in a true Office 3. amonge a faithfull people, is lawfull; but such is ours. *ergo.* Proue your Assumption & I will mine: In the meane time I trust myne affirmation shalbe as authenticall as yours. Your Letter came the 2. of this 5. Moneth; & I write the 4. *Valete, & cito te sanis*

He that wisheth your conuention.

I. EGERTON.

TO M^r. EGERTON,

G*Race vnto you from the Father of lightes, to see & yeild vnto the truth.* Your Letter of the 4. of this 5. Moneth we haue receaued, & perceiue therby your Cōtrouersie (touching the truth of that Brief of our conference which we sent vnto you) to be ceased. And nowe your speach turned backe againe to the questiō there handled amongst vs; which we hoped to haue then beene thus far forth discusled & decided, that now you had no cause to denie or retract that, which there was enforced, & you condiscended vnto; especially, without adding anie one reason vnto your former, or disprouing anie one reason brought by vs; except peraduenture you would haue your owne bare affirmation be held

be held as authenticall with vs, as yt is with your miserable Auditorie, that haue no power or freedome publickly to censure or reprove anie false Doctrines that you publickly deliuer. But for the truth & proof of these *assumptions*. we still refer you (as before we referred you) to a furdher consideration of that summe of our said conference, with somme better heed & conscience. Where you shall finde these things you now denie sufficiently proued, & in effect wholly yeilded vnto by your self. For if these your lordes Arch-bishoppes & Bilhopps be agreed vpo amongst your selues to be that *Antichrist*, how should that ministerie which is Deriued from them, & exercised vnder them, be held the true ministerie of *Christ*, except the same ministerie may be deriued from, and exercised vnder two diuers heades, and those so cōtrary as *Christ* & *Antichrist*. Now that your whole ministerie is thus deriued & held of your Lordes these Arch-Bishoppes & Bilhopps, we hope we neede not stand to proue, neither dare stand you to denie: not so mich for breaking the oath of your *Canonicall obedience*, which you haue sworne vnto them, as least you be therfore called before them, scilenced, depriued, imprisoned by them. As to the people to whom you stand a Minister, they were all by your owne confessions, immediatlie frō Idolatrie receaued by constreint into your Church, without the preaching of the Gospell goinge before to call them to the Faith, or before anie Christian voluntarie profession made by them in particular, to witnesse their Faith & true conuersion: But yt is manifest they all still remaine in the same confusion, disorder & seruile subiection together with you vnto these your Lordes Bishops, their Courtes, Officers, & Canons: Vnto which people, in this estate, you for the wage & hire of *BALAM* are powred forth, and administer the Sacraments to them, by your Lord Bishop his Cōmandement, & that in a Doctors Office, as you pretend: Or els at such times flee touche, and hide your self out of the way, withdrawing your self frō their fellowship at such solemne feastes as this your *Easter* &c. when, by the lawes of your Church, you were to administer the Communion vnto them. Thus you may see your naked deniall, nor all the Conning anie of you haue, wil not serue to couer, mich lesse to cure, these *Egyptian* malignant vlcers that are founde vpon the mē that haue the mark of the Beast, & that worship his Image. Wherefore we still exhort you, in the name & feare of God, not anie longer to strue against the prickles, or gnawe your tongue for grief, remayninge impenitent & hardened in your vngodly workes: But rather (whilest grace is offered) to purge your self through vnfeyned repentance

in that fountaine which is opened to the house of **DAVID** for sinne & for vncleannes, by forsaking your euill wayes & Antichristian ministrie, and now yet at length taking vp your crosse, to ioyne your self vnto the holie armye of Saintes, that war in all faithfull and patient maner, vnder the conduct of the *Lamb*, against all the trumpery & tyrannye of *Antichrist*; that so you may haue comfort & assurance vnto your owne soule. Which grace that you may find, & shew; vve shall not cease hartely to praye, and by all the meanes we may, to procure vnto you. In the meane time withing you so to fare & prosper, as your soule prospereth, and as you walke according to the rule of Gods word.

HENRY BARROVV } Prisoners for the truth of the
IHON GRENEVVOD } gospell and witness against all
Antichrists marked souldiours
 & proceedings.

In that you receiued our second Letter no sooner, you are to impute yt to your owne absence, that could no sooner be spoken withall by our Messenger, who was at your house to deliuer yt you, vpon the 18. of the 4. Moneth, and at sondrie other times since.

Written this 5. day of this
 5. Moneth.

TO MR. BARROVV & MR. GREENVVOD.

Lyes. **M**ore truth & loue to you &c. Because your Letters receiued the 6. of the 5. Moneth, hath in it as manie lyes, as myne to you (to my remembrance) hath lynes; I thinke it the best course to set them before you, to moue in you some remorse; except it be with you as the Prophet saith *nescis impius erubescere*. 1. That my bare affirmations are held authentically of my auditory: 2. That it was sufficiently proued the last conference, our BBs. were that *Antichrist*: 3. That it was in effect wholly yeilded vnto by me: 4. That it is agreed vpon amongst our selues, that they be that *Antichrist*: 5. That I haue broken my oath of Canonically obedience: 6. That I haue sworne Canonically obedience vnto the BBs. 7. That I dare not deny their authoritie, for feare of silence, prison &c. 8. That the people, by our owne confessions, were all receiued by constraint immediatly from Idolatrie into our Church, without preaching of the Gospell: 9. That all the people

people remayne still in the same disorder, confusio &c. 10 That I am powred out in the wages of BALAAM: 11 That I administer the Sacraments at the L. Bishoppes Comandement: 12 That I hid my self at Easter: 13 That I am bound to minister the Lords Supper at Easter: 14 That I haue the marke of the Beast: 15 That I worship his Image. What shalbe thy reward o thou lying tongue &c. Without shalbe doggs, enchauntes &c. and all that loueth & maketh lyes: If BARROVV and GREENWOOD be so voide of grace, what should we thinke of that pitifull bande of seduced Schismatics, The Lord giue you repentance Amen. 5 of Maye, 1590.

I. EGERTON.

TO MR. EGERTON.

Theyr poison as the poison of a Serpent, As the deafe Adder stopping his care. Psal. 58.

THe Lord rebuke SATAN & iudge betwixt vs. This your reprochfull Letter of the 6. of this 5. Moneth, we receiued the 10. of the same Moneth. We fynde it so full of vanitie, vituperie, & blasphemie, as it deserueth none answere or speaking of, eyther in regard of the matter conteyned, or Author thereof, were it not for the satisfiing of others to whom these our cotrouersies may come; Wherefore as your best profes either to conuince vs or to defend your self, haue hitherto bene the naked assertions & false chardges of your owne mouth, without anie place of Scripture or waight of reason alledged, so whē we shall make but a short & sudden demonstratio of the truth of these Positions which you haue collected out of our Letter, and as rashly pronounced, lyes; we doubt not, your present euill estate & bad dealing shall as sodenly lye open vnto all men, & to your self also if you be not of those euill men and imposters the Apostle speaketh of, that shall goe forward to the worse, seducing & being seduced &c.

Touching your cattologue of lyes wherof you accuse vs, we thus through the grace of God shall cleare our selues, and shew the truth of as manie as we acknowledge &c.

The first Lye you chardge vs with, is, *that your bare affirmations are held authenticall of your auditors.* Our answere is, That you haue drawn an absolute Proposition from conditionall words.

F iij

We

We in our Letter reprobued you for not adding Doctrines to your lypes, some prooffe to your assertions, saying; that except you would haue your owne bare affirmation to be held as authentick with vs as it is with your miserable auditors, that haue no power or freedome publickly to censure or reprobue anie false Doctrines that you publickly deliuer &c. Here is in these words no vntruth; be your Doctrines neuer so blasphemous & pernicious, your Church hath no power presently & publickly to censure you or them, but must ioine vnto you still in prayer & Sacraments, vntill their Lord Ordinarie redresse the matter; or if he will not, they must then swallow all vp, how impious soeuer they be. *Looke for this lawe in the booke of your aduertisements in the Articles for doctrine & preaching.* Now howe far your Doctrines are authentick to that woefull people, that haue no power in themselves to call them into question, to examin, trye, or censure the, iudge you; Yea how *Authentick* you would haue your owne bare affirmations esteemed, let these your 3. letters shew; where you haue not added one reason to proue or disproue anie thinge you affirme or denie, but your owne bare word: But they must not be so with vs, who meane to examin them by the Scriptures before we receiue them. The word *authentick* peraduenture we had not vsed, had not you giuen occasion in your former letter in these words. *I trust my affirmation shalbe as authentick as yours.* Which presumptuous words you would not haue vsed, if you had not thought well of your self, and some speciall authoritie to be giuen to your words; As for vs, we seeke no credit further then we speake according to truth; neither hold or would haue anie thing held authentick, besides or with the holy word of God.

2. The second lye should be that it was sufficiently proued in our last Conference, that your Bishops were that Antichrist.

Scriptures in
steade of
Lyes.

Rom. 18.1

Rom. 12.6.

7.8.

1. Cor. 12.

entier

Mat. 20.25

26.

Luke. 12.14

Mat. 20.29

Maj. 18.17.

2. This we doubt not to affirme, & you cannot deny but your Bishoppes were there proued to vsurpe both Ciuile & ecclesiasticall Offices & iurisdiction; that they hold & execute diuers ecclesiasticall Offices of your Church at one time: as to be Doctors, Pastors, Superintendents, L. Bishops L. Arch-bishops; and these together with their Ciuile Offices being Iudges in Courtes, Iustices of peace, manie LL. Palatynes, all Lords of Parliament, & states of the land. That they vsurpe & exercise the whole power of the Church, in making ministers, in the vse of excommunicatiō, hereby confounding & commingling the whole order of God, all the Ordinances both of Church and Common wealth, & inuert all the Ordinances of CHRIST his Testament. It was there shewed and proued, that they which presume

presume into **CHRISTS** place, vsurpe his title and offices, are those *Antichrists* or that *Antichrist*; and that your *Bishops* vsurpe **CHRISTS** place, in that they take and holde his Bride vnto the, making the whole Church to heare their voice, & to beare their yoke of their antichristian burdenous traditiōs; that they vsurpe **CHRIST** his titles, **CHRIST** being the only Lord, Arch-cheif, high Bishop of Bishoppes, to whom all Bishops shall accompt; And therefore these titles are vppon them but the names of blasphemye written vppon the heads of that Beast; That they vsurpe **CHRISTS** Offices, in that they take vppon them to rule & ouersee so manie Pastors & Churches, to walke in the middest of the 7. goldē Cādlesticks, to giue lawes to the church &c. To be short they were proued vnto you to be that *Antichrist* or those *Antichrists* (for we hope you will not tye the title to the person of one mā only) in that they change & inuert, yea ouerthrowe & cast out al the Offices & ordinācs which **CHRIST** hath appointed vnto his Church, euē the whole ministerie & Testament of **CHRIST**; And haue in place therof brought in, & set vp their owne new forged antichristian ministerie of Arch-bishoppes, L.BBs. Arch-deacons, Comissāries, Parsons, Vickers, Curatts, Deacons or halfe Priests, euen all the horned Cleargie, Romishe Officers, popish Courts, and innuberable enormous Canons & Cōstitutōs of Antichrist: As also their newe deuised publike Liturgie, wherby the whole worship & ministracōn of your Church, yea vvhetherby the vvhole word of God is stinted & lymited to Eaues, & Dayes, & houres, to fasts & feasts &c. vvhath parts & shreds therof they will haue read, what parts suppressed & cast out &c. Now if all these euident concurring peremptorie marks do not manifestly proue them to be that & those *Antichrists*, euen that abomination of desolation standing in the holy place, let him that readeth consider. And for your furdere assurance, let vs now ad vnto their barbarous hauocke, their dayly & beastlike crueltye, tyrannie, persecution & blasphemie of the truth & seruants of **CHRIST**, and you may then (the Lord opening the eyes of your vnderstanding) euidently see them to be that monstereous Beast, spoken of in the *Reuelation*. Iudge now in your self which way you could or can with all the learning you haue or want, with stand these reasons, or how all the false Prophets that flowe from & garde the throne of *Antichrist*, can finde anie phisique or Baulme for these wounds of the Beast.

So then your 3. & 4. Lyes That is should be in effect wholly yelld vnto by you 4. And agreed vppon amongst your selues that the BBs. are *Antichrists*.

We

Danyel. 11.

36. &c.

2. Thes. 2. 4.

Iohn. 3. 29.

Cam. 8. 12.

Iohn. 13. 13.

1. Pet. 5. 4.

1. Cor. 8. 6.

Ren. 13. 1.

Ren. 1. 13.

&c.

Iames 5. 12.

Psal. 74.

Dan. 7. 24.

Ren. 9.

Gal. 1. 6. 7.

8.

Mat. 15. 9.

1. Ioh. 4. 3.

Mat. 24. 15

Reuel. 13. &

17.

3. & 4.

We hope will not proue so incredible ; especially when they shalbe confirmed to your face (as they were vnto your fellow Mr. SPERINS) by sondrye credible eare witnessses that were present, if you continue so shameles to denie it.

5. Vnto your 5. Lye *That you haue broke the oath of your Canonically obedience.* We answered that you greatly mistake the matter, we neuer so sclaundered you ; we always thought you ouerwell obserued that vngodly oath : Our words in our letter were, that we neede not stand to proue that your ministerie was deriued from, & exercised vnder theis BBs. neither durst you stand to denie it ; not so much for breaking the oath of your Canonically obedience vvhich you haue sworne vnto them, as least you should therefore be called before them &c. Here leauing the whole estate of the BBs. vvho were proued by vs, and confessed by you to be *Antichristes*, as also passing by the present estate of your owne ministerie, which is deriued from & exercised vnder them, & therefore proued vnto you to be Antichristian, vnlesse yt & you may belong vnto, & stand vnder two diuers heads, and these so contrary as CHRIST & ANTICHRIST. But all these waightie matters you vvillingly passed bye (after the maner of all timeseruing Pharises) and picking a quarrell at these 3. points in your 5. 6. & 7. Lyes : the vvorst vve vvish you is, that you had neuer made, or els had now broken this vngodly oath, & that you had clearly cast of their antichristian yoke, & had deliuered your soule from them, and that you durst indeede boldly speake & stand against their Antichristian authoritie & vngodly proceedings : vve are willing vppon theis condicions, for your so great good, to suffer more then a lytle reproche.

6. The 6. Lye should be *That you haue sworne Canonically obedience vnto the BBs.* We finde the lawes of your Church to be, that none be suffered to preach or administer in your Church, or be made full Priest, except he first sweare his Canonical obedience vnto his Ordinarie, diligently to appeare at his Courts, & to obserue their decrees : none may preach without the BBs. licence, or if he speake against anie thing by publicke authoritie established, or by the same authoritie that shalbe established in your Church hereafter. These lawes we finde generall, & no particuler exception to the same ; therefore we see not how or whie you should more be exempt from this oath, licence, lawes, then the rest of your bretheren & fellow Priests. Furder, you do preach & administer after these orders & Canons prescribed by your LLs. the BBs therefore it is likely you haue take the same oath & licence, or that which is all one, it is most sure you stand vnder the same

same Antichristian lawes & yoke.

We will beleue your 7. to be a lye when you shall haue forsaken your Antichristian ministerie, which you now execute &c. and speake & suffer boldly & sincerely against the BBs. authoritie & proceedings: till then you must beare with vs if we esteeme you as we finde you, & gyue no credit to your ambiguous speaches, wherby we know not whither you will or will not speake against the BBs. authoritie.

This your 8. lye *That the people by your confessions were all received by constraint ymmediatly from Idolatry into your Church without preaching of the gospell* you haue halfe marred by the Figure of *Omission*, in an euill conscience leauing out the one half of your matter, least if you had iustly reported it, you might haue bene ashamed to haue called it a lye; seing it should to all men appeare a most manifest truth, confirmed by the times past & present. Let vs therefore help you out with the rest, that the lye may be more notorious. It followeth in our letter thus. *To call them to the faith or anie Christian or voluntarie profession made by them in particular to witness their faith, & true confession.* Now you haue your whole tale, let vs see with what face or truth you can denie this: At the first planting of your Church in the beginning of our Queene Elizabeths reigne, & for your confession we haue the effect of this vnder your fellow Mr. SPERIN his hād, which being read before you & reported vnto you, you neither gainsayed it in anie thing, neither would or could stand to iustifie their order in the first establishing of your Church.

Your 9. Lye is *that all the people remaine still in the same disorder confusion &c.* That litle which you herealso by the same figure in all euill conscience suppress, would haue done better in this place then &c. and peraduenture might so haue cleared the pointe, as it might haue saued both you & vs from the imputation of this lye also. the words that lacke are these, *and seruile subiection vnto these your Lord Bishoppes, their Courts, Officers & Canons together with you.* put it now together & see if you can denie it, or anie part of it. It is manifest you still haue and reteine all the same people or their seede in the same confusion, false worship, the same Antichristian ministerie & ordinances, no seperation, no reformation as yet made: this, that our Conference, but the present estate of your Church best of all sheweth.

And these things standing thus, your 10. Lye will likewise proue a truth to your farder charge. viz. *that you are poured out in the vvaiges of Balaam.* Seing you still administer to this prophane miscelyne people in this confusion, subiection for their hyre &c. we need not doubt with the Apostle *Iude* to say that you are poured out in the error of *Balaam* for vvaige; and with the Apostle *Peter*, that for-
taking

8.

9.

10.

Iude, 11.

2. Pet. 2. 15

1. Tim. 6. 5. *Balaam* of *Bozer* that loued the wage of iniquitie, thinking that
 Ioh. 10. 12. gayne is godlynes, making marchandise of the word like an hire-
 ling: Yea it were no hard matter to proue, that you maintaine
 2. Tim. 2. 14. the Doctrines of *Balaam* that taught *Salac* to set a trap before the
 children of Israel, to eate things sacrificed to Idoles & to comyt
 fornication; If your sitting in Commission in *Caiaphas* hall with
 that old false Prophet of *Londō*, your finger in his bloudye *Mandate*
 by name & especiall ticket, your subtil coference with *CHRISTS*
 persecuted seruants in their Prysons, & your continuall clamors
 in your Pulpit, were duely skanned.

11. That you do or ought to administer the Sacraments at your Lord
 Bishops Comaundement, is manifest in that you are full Priestt,
 Euerie full minister of your Church, ought by the lawes of your
 Church, & may deliuer the Sacraments. That we here vrdege not
 your Lord B^{is}. late edict vnto all Curats or hireling Preachers
 that were full ministers, to that effect.

12. That you hid & with drewe your selfe from the fellowship and
 Comunion of your parishioners & flocke at your last Easter, lea-
 uing them to the ministerie & conduct of your dumbe Pastor, is
 to be proued by manie witnesses, & the words of your owne wife
 and seruants vnto our messenger that was to deliuer our letter
 vnto you, if you might haue bene then founde.

13. And that you & all the Curats & full Priests in *England* are by the
 lawe of your Church bound to administer the Communion at
Easter, peruse your *Parinis* or seruice-booke better.

14. That you haue the marke of the Beast & that in the foreheade is mani-
 fest; in that the Arch-bishops & B^{is}. are proued that *Antichrist*
 that Beast, & you stand a waged Minister vnder them by their li-
 cence, in their kingdome.

15. That you worship the Beast his Image is as manifest; in that you ad-
 minister by the constitutions & decrees of their deuices, seruice-
 booke or liturgie, which is set vp in al your Churches; vnto & by
 which you burne your incense, ioyne & applie your Doctrines &
 preachings, els could you stand no minister in their market.

Thus may you see all your lyes retourned home to their resting
 place to the land of *Shinar* euen your owne bozome, fro whence
 they proceeded; thus may you see your self taken & ensnared;
 eue in euery word that hath come out of your mouth; thus may
 you see, the furdere and more you strue against the truth, the fur-
 der and faster you entoyle your self. How much better therefore
 were it for you to wash your self in that fountaine which was
 shewed you *zech. 13.* and with the false Prophet there, to be asha-
 med of your vision & rough gowne to deceaue; acknowledging
 these

these wounds to be given you in the house of your louers, then thus to fulfil the words & iudgmēts of God in your self, in gnawing your tongue for griefe, & casting the poisoned darts of your virulent tongue at the innocent, euen the that seeke your good. *Rev. 16. 10.* Take heed & be warned, you were told of these iudgments, and may see how they are daily more & more fulfilled vpon you; take heed you be not iudged of your owne mouth, & be shut out with those lyers, doggs, & enchanters you mention. Your lyes you see whither they are retourned, & vpon whō they rest: how you haue barked at & bittē, not only vs, but all the deare seruāts of God, and faithfull witnesses of CHRIST, speaking out of the mouth of that Dragon, & of that Beast, & of that false Prophet, by this blasphemie in your letter appeareth. The enchanters you speake of, are those false Prophets that do their miracles before the throne of the Beast; those merchantmen, that help to decke and adorne the harlot the false Church; those mediciners, that seeke to heale the wound of the Beast; those deceiuers that by the effectuall working of SATAN in all power, & signes, & lying wōders seduce such as receiue not the loue of the truth, that they might be saued; those Sorcerers that did al their miracles in *Egipt* still to kepe the people of God in bondage and to hinder them from their iornye toward *Sion*, that resist the truth as IANNES & LAMBRES withstood MOSES, whose madnes as it was made kowē vnto all men, so shall yours also be. As you haue alledged, these Lyers, Doggs, enchanters shalbe reiected in the buylding of *Sion*, shalbe shut out of the heauenly *Ierusalem* the Church & Bryde of CHRIST; but the Beast shalbe taken, & with him the false Prophet *Rev. 19. 20.*, that did these signes before him, in which he deceaued the that receaued the marke of the Beast, and that vvorshipped his Image: these two shalbe cast aliue into that lake of fyre burning with brimstone. Be warned therfore and tremble, consider of your estate: God send you of his grace. This 11. of this 5. Month.

HENRY BARROVV

Except your letters hereafter be cea- IOHN GREENVVOOD.

soned with more grauitie & grace, we shalbe vnwilling to receiue anie more of them, or at the least forbear anie further to answere or followe you in this vntemperate course; leauing you to the iudgment of God for all the wicked sayings you shall speake against the seruants & truth of CHRIST, which you cannot impunge.

G ij

The

The summe of a confuse conference

had the 3 of the 4 Moneth, betwixt Mr. SPERIN & Mr. COOPER, IOHN GREENWOOD & HENRY BARROVV in the Fleet.

At the first being set downe at the Table, Mr. SPERIN vsed certaine speech openly in way of prayer.

GREN. Whie do you here take vpon you to offer vp the prayers of vs all without our consent, we not being met together to that purpose *and thus* but as you know differing in iudgment, & disallowing your Church & ministrie.

SPE. I vsed it for my self & such as would ioine vnto yt.

GREN. If for your self, yt was to Pharisaicall, & not to haue bene publicke: As for vs, you know we would not ioine vnto yt.

SPE. All actions ought to be vndertaken with prayer going before.

BAR. But prayer ought to be made with one accorde, where with one mynde & one mouth they may praise God the Father of our Lord IESVS CHRIST *Rom. 15.6.*

COOP. CHRIST & his Apostles vsed prayer when they reasoned with the aduersarie.

BAR. That is not so. vwhere finde you that?

GREN. Your prayers & all your actions are accursed in this popish ministrie you execute.

SPE. None will say so but such Schismatickes as you, that haue rent your selues from the Church.

BAR. Yt should seeme you know not what either a Schismaticke or the true Church is: Haue we so largely disprooued your church vnto you at your former being here, yet you now call vs Schismatickes, not being able to approue your Church.

SPE. You neuer could disproue our Church.

BAR. We proued yt vnto you to consist of a confuse assemblie of prophane people, receiued immediatly from open Idolatrie vpon one day by constreint without anie instruction in the word of God going before into your Church, this ministrie, Sacraments, worship set ouer them, which you confessed and would not approue.

SPE. It is not so; I neuer denied yt to be a Church.

BAR. Will you now denie yt? I will produce your owne hand against you. And fetched a paper vwhere indeed that Proposition was not but some Argumentes insuing thervpon. Whervpon Mr. SPERIN began to insult. *The Proposition indeed being vnder his hand in an other paper, which he then remembered not*

BAR. There are manie witnesses of this assertion. But I will bring you vnto

vnto it by circumstances, or conuince it by profe. Did you not denie to meddle with that time, because neither you nor I were of age to remember yt?

SPE. That is true.

GREN. You then confessed, (& it is manifest) that all the people were then receiued to the Sacramentes, without anie conuersion by Doctrine.

BAR. You confessed also that this was done by force, & did not alowe therof.

SPE. Neither doo I now alowe of it, if it were so.

BAR. Whie should you make question of so cleare a thing? we proued it: as also that all your parishes now consisted of the same people & their seed, had still the same ministrie, worship, gouernment &c.

SPE. I then denied & still denie, that the people or ministrie are the same.

COOP. There is now great alteration in the Faith & knowledge of the people ouer was then.

GREN. Had you not the a ministerie set ouer an ignorant people, and haue you not the same ministerie ouer the same people & their seed now?

SPE. } The people are now vponne to the Faith.

COOP.

GREN. But haue you not still the same ministrie which was then set ouer them in this disorder and confusion? hath there since bene anie seperation or amendement emongst you? remayne you not in the same sinnes still? vwhat change can you shew vs?

BAR. Are not all still of your Church? Or what wicked man of the land is not of your Church?

SPE. Such Schismatickes as you, are not of our Church.

BAR. You know neither what a Church or Schismaticke is: You can neither proue your Church, nor shew vs Schismatickes.

SPE. You are such Schismatickes as were in the Church of Corinth & are spoken of 1 Cor. 1. 10.

BAR. You reade there of no Schismatickes in the Church of Corinth, neither vnderstand you that Scripture aright.

SPE. I will reade the Text. *Now I beseech you bretheren by the name of our Lord Iesus Christ that yet all speake one thing, and that there be no Schismes emongst you: But be you kint together in one minde & in one iudgment.*

Are not here Schismatickes spoken of?

BAR. What then?

SPE. Then were there Schismatickes.

BAR. It should seeme you know not what a Schismaticke is, that can put no difference betwixt a Sectorie & a Schismaticke. The

Apostle there speaketh of Sectories, & not of Schismatickes.

SPER. Th'apostle there speaketh of Schismatickes, such as were vaine glorious & despised them that taught sincerelie.

BAR. The Apottle there speaketh of Sectories, such as you are; that sought to drawe the people after them, & to haue the to follow, heare, & relye vppon themselues: so that some would heare one man, some an other, according to their ytching humors: which Sectories were Teachers in the Church; neither doth th'apostle there speake of Schismaticks. A Sectorie is alwayes one that raiseth factiōs in the Church; a Schismatick is he vvhich draweth from the fellowshipp, and renderth or seuereth himself from the Church, of whom you reade *Hebr. 10*,

COOP. The word Schisme is a generall word, & is read *promiscue*.

BAR. That is true. A Sect also is contained vnder the word Schisme.

SPER. The Apostle vseth the word *σχίσμα* therefore they were Schismat.

BAR. Can you not yet learne a better constructiō of this word Schismes in this place? M^r. COOPER hath taught you a better cōstruction: You will not say that these were cut from the Church?

SPE. Whie not?

GREN. The 11. verse of the 1. Chapter of the Epistle sheweth that they were of the Church *for it hath bene declared vnto me (my brethren) that there are contentions amongst you.*

BAR. They were famous Teachers of & in the church, therefore they were not cut off, or Schismaticks. (them.)

COOP. 1 Cor. 11. It is said that there shalbe Schismes & heresies amongst

BAR. I grant well: what of that, therefore *hereticks & Schismaticks* are of the Church: You will not conclude so?

COOP. Schisme & a Schismatick are *coningata*.

GREN. By your Logicke & prophane Artes you peruert the trueth of the Scriptures.

SPER. } Logicke is a helpe to the vnderstanding of the Scriptures.

COOP. } You make it a cloke for your wickednes, with shifts to torne away the trueth.

GREN. You can put no difference betwixt a Schisme & a Schismatick, the offense & the Offender.

SPE. There cannot be a schisme, but there must be a schismaticke.

BAR. But may not the Apostle speake of a schisme where he speaketh not of a schismatick.

GREN. There may a schismatick arise in the Church, & yet not be of the Church: as *Antichrist* is said to arise in the Church of God, yet is not of the Church. He cannot be a schismatick, vntill he haue cut himself from the Church.

SPE. Th'apostle saith there were Schismes & Schismaticks amongst the, for some held of *Paul*, some of *Apollo*, some of *Cephas*. But *christ* is not deuided.

BAR.

51
BAR. The Apostle there speaketh of such sēctorie Teachers & people following them, as thus were led into partes & factions of such Teachers as boasted of their giftes, & of the numbers they had baptized, & that followed them: Yet all this sheweth, in that they were still Teachers & baptized, that they were still of the Church, & not Schismaticks.

BUT if you had iudgment dūlie to consider of this place, you should finde the faultes there reproued to be found much more rise vpon the Teachers of your Church then they were in Corinth, where are almost so manie Sēctes as Teachers.

SPEER. It is vnderstood of such Brownistes & Schismatickes as you are.

BAR. It is your custome to blesse Christs enemies and blaspheme Christs seruāts. We are no Brownistes, we hold not our faith in respect of anie mortall men, neither were we instructed by him or baptized into his name, vntill by such as you we were so termed. Schismatickes we are not: we hold cōmuniō with all Christs seruāts in true Faith & loue: Only we haue seperat our selues frō the false church & false ministrie, which we haue proued you to be.

GREEN. BROVVNE is an Apostata, now one of your church; you receiue all such Apostataes frō Christ: we neuer had anie thing to do with BROVVNE, neither are we members of your Church.

SPEER. You were sometime a Minister of our Church, were you not? & now are gone backe.

GREEN. Seing this matter cōcerneth me, I pray you giue me leaue to shew the what kinde of Ministrie I then had, & whie I left yt. I was somtimes indeed a Minister of your Church, after your popish orders; but finding my ministrie to be wholie vnlawfull in the verie Office, entrance and administration, by the rules of Christs Testamēt, I, according to the Cōmandemēt of God *zech. 13. Hez. 2.* and as manie places as commaund to abstaine from euill & to do that which is good, by repentance left yt.

COOP. Because there were some corruptions in yt, will you therefore forsake your whole ministrie?

GREEN. My ministrie was wholie euill, both in office, entrance, & administration, so that I left yt not for some corruptions. But if you can proue yt to be a true & lawfull ministrie, though with some corruptions, wherof I may repent & yet keepe my ministrie, I will willingly go out of pryson with you, and labour in yt againe.

COOP. And if you can proue it wholie vnlawfull, I will leaue my ministrie & come & sit with you in pryson.

BAR. It is not in your power so to do, repētance is the gift of God.

GREEN. It is writtē *Rev. 16.* that when the sinnes of the false church shalbe discouered, the Ministers therof shalbe so far from repē-
tance

tance, as they shall gnawe their tōgues for sorrowe, & blaspheme the God of heauen. Let vs then haue penne and ynke, that our reasons & answers may be set downe.

COOP. To what purpose? You seeke writing both to catch.

BAR. We seeke vriting to auoide scandler, & that the trueth might the better appeare, when both our reasons and answers are set downe.

COOP. It vvere but to spend time: I will not write:

GREN. Let vs growe to some head: vve will vwrite though you vvill not. Let me shew you my Ministrie that I had in your Church I pray you. I vvas first made Deacon by the Bilshop of London, to no peculiar Congregation: afterward made full Priest by the B. of Lyncolne, you know after what a popilsh order.

COOP. Because there might be some defaultes in your entrance, do you therfore think all your ministrie vnlawfull?

GREN. If I had no true entrance vnto the ministrie, & yet should exercise a ministerie, I were in the number of those whom CHRIST pronounceth thieues & murderers *Iohn. 10.*

COOP. Though there be defaults in your entrance, your ministrie may be lawfull. You must proue your whole ministrie vnlawfull.

GREN. My ministrie was vnlawfull, both in the entrance, Office & administration: therfore wholie vnlawfull.

SPER. } Our ministrie is not wholie vnlawfull in the entrance, Office,
COOP. } & administracōn.

GREN. I will beginne with myne entrance, which I thus proue to be vvholie vnlawfull. *There vvas no Flocke called me to the ministrie, therfore I could haue no lawfull calling to exercise anie ministrie in anie Office vnto them.*

COOP. You might be a Minister & exercise your ministrie vnto them, though you were not called by them; because you might offer your giftes vnto them, & so be a Minister by an inward calling.

GREN. Though this be no answere to my Argument, yet let it be set downe in witing. Whervppon this Proposition was set downe.

Coop. It may so fall out some times that a man, not being called of the Flocke, may yet offer his ministrie vnto the Church; and that shalbe a sufficient calling for him to be eiber Pastor or Doctor, because ther is an inward calling.

GREN. Do you hold that by an inward calling a man may exercise an Office in the Church of God vvithout an outvvard calling ther vnto? If I should hold it, I should quickely be dravvne forth for an Anabaptist.

COOP. With theis circūstances he may: As a man indued vvith giftes should offer the in pitie & compassion vnto an ignorant people.

GREN. But vvhither doth he offer himself as a minister, or as no Minister vnto them?

Coop.

COOP. He offreth himself as a Minister by an inward calling.

GREN. He could not offer himself as a Minister vnto them, because he had neither Office nor calling vnto the ministrie before.

COOP. } He may be a Minister *Pastor or Teacher* before he be chosen of a Flocke, because he may haue an inward calling.

GREN. No man can be an Officer in the Church, except he haue a true outward calling thervnto.

COOP. You hold him no true minister, without he haue a perfect calling.

GREN. I pleade not for perfect outward calling, but for a true outward calling.

COOP. Then you grant that though there be some defaults in his outward calling, yet he may be a true Minister.

BAR. We are so far from looking for a Church or ministrie without faults here in this life, that we affirme ther cā be no church or ministrie here without fault.

GREN. } But you goe from the question: vve reason not of a perfect, but of a true outward calling, without which there can be now no true Minister in the Church. Answer therefore directly to the *Argument*, either denie or affirme.

COOP. } We will answer by distinguishing: and repeated their first Proposition. That a man by his inward calling might be receiued as a Minister of the people, without an outward calling.

GREN. I then you denie my Proposition *That of necessitie euerie true Minister must haue a true outward calling to his Office.*

SPER. A man may be a Minister without a true outward calling in an extraordinarie time, hauing an inward calling.

GREN. The rules of CHRISTS Testament are now perfect, & perpetuall in all times: therefore there is no such extraordinarie time, that anie man may take vpon him a ministrie without a true outward calling according to the rules of the word.

SPER. LUTHER & CALVIN &c. were true Ministers in theis extraordinarie times without a true outward calling.

GREN. } We are not now to cōted about their ministrie, they are now dead: will you oppose their ministrie against the rules of CHRISTS Testament? We affirme no man can be a true Minister, without a true outward calling thervnto.

COOP. We do affirme that ther may be a ministrie without a true outward calling: But by circumstances.

GREN. This is contrarie to your former Assertion: that ther might be a Minister without an outward calling at all *vi supra.*

H

Answer

Answer therefore directly, yea or no.

COOP. His offering, his gifts vnto the people, & their receiuing of him is some outward calling.

GRIN. Hold you this a true & sufficient outward calling?

COOP. For such times as theis, I hold it a true and sufficient outward calling.

BAR. An vnbeleeuing people cannot call or elect a minister: But you confesse the people to be such.

COOP. He may be a Minister to the people, they accepting of him, before they be called to the faith: How els would you haue them called to the faith?

GRIN. Not by placing CHRISTS Ministrie ouer an vnbeleeuing people. The infidels ought to heare the word, but cannot chuse a Minister

COOP. Thus he may be a Minister. *The people, vvhats people soener, before they be called, are to take this man thus offering himself as a teacher vnto them by his inward calling, as a Minister in the office of Pastor or Teacher.*

BAR. }
GRIN. } May the Sacraments then be deliuered to an vnbeleeuing people?

COOP. Not before they be taught.

GRIN. Is anie of the flocke & yet incapable of the Sacraments, or may there be a Pastor & a flocke & yet no Sacraments deliuered?

COOP. As they are instructed they are to haue the Sacraments deliuered vnto them.

BAR. But all your people receiue the Sacraments, all being baptised without the exceptiō of anie, either hereticke, witch, or Cōiurer & their seed before they were instructed, & you stand ministers vnto such.

SPER. This is but your sclander: we stand ministers to no such.

BAR. Let the Prisons and estate of the land be searched whether there be no such to be found: all the land is baptised in your Church, and you stand Ministers to all the land in high sacriledge.

SPER. I deliuer the Sacraments to none, but vnto such vvhose faith I knowe.

BAR. Yt should seeme you know not what faith is, or vnto whom to deliuer the Sacraments: vvhats wicked person is ther in your Parish, or in the vvhole land, that is not baptised & receiued to your Sacraments?

SPER. You iudge vncharitable of the whole land: I pray what thinke you of your self when you were of our Church.

BAR. I then vvas as you now are, and vvent vvhether I vvas ledd away vnto dumbe Idoles by such as you are.

COOP. You abuse the Scripture: The Apostle there speaketh of the heathen & of stockes & stones.

SPER. We leade you not to Idoles, neither to worship Images; theis are your sclanders.

BAR.

BAR. I abuse not the place, neither sclander you: We are ledd vnto Idoles vvhē we are ledd vnto such Ministers as you, which stand for that you are not in the Church, and are Idole Shepherds & Ministers *zech. 11.* 'Againe you leade vs to open & grosse Idolatrie; as the worshipping of dead Saintes & Angells; yea your selues vvorship Images, euen that Image of that Beast.

SPER. These are but your railings & sclanders: vve worship neither Angells, nor Saintes, nor the Image of the Beast.

BAR. You giue vnto Angells & dead Saintes in your Church & solemnlie indict an *Mass*, a day, on the one a fast, on the other a solemne feast, with an especiall vvorship deuised of purpose vnto peculiar Saintes & Angells, the day proclaimed and kept holie. Call you not this Idolatrie, do you not now worship Saintes & Angells?

SPER. We do not vvorship the though we vse theis ceremonies.

BAR. You shew your self a man vvithout sence or shame. I purpose not at this time to meddle with your grosse Idolatries, it vvere from the purpose & an endles worke. Let me now shew you how you vvorship the Image of the Beast. You worship & vse in your worship the constitucōns and deuises of these Antichristian Bishoppes, as your seruice-booke &c.

SPER. You speake you know not what. You know not what the Image of the Beast is.

BAR. Yes, I knowe that speaking Image of the Beast vvhich is set vp in all your Churches, euen the humane constitutions of all theis Antichristian BBs; vvhich and vvherby, you and all your people vvorship. This I affirme to you & vnto all the world, to be that Image of the Beast: that *is*.

All deuises of men brought into the vvorship of God are Idoles: as your *apochriphe* writings in stead of Gods spirituall worship.

SPER. That is not so; how proue you that?

BAR. I proue it by the second Commandement. *Thou shalt not make to thy self anie grauen Image or Idole,*

SPER. Loe, you vnderstand not the second Commandement; Yt speaketh only of Stockes & stones &c.

BAR. See what a good Teacher you are that vnderstand not the Lawe, & yet vvould be a Teacher of the Lawe. The second Comandement is not only vnderstood of worshipping creatures, but of all maner false & deuised worship, when we worship God after the deuises of men.

SPER. It is not so, you vnderstand not this Commandement.

GREN. CHRIST himself so expoundeth yt *Matth. 23.* you vvorship me in vayne, teaching doctrines mens precepts.

BAR. You are ignorant of theis Doctrines, are vnworthie to be a Pastor: for anie thing I haue seene in you, you vnderstand no Scriptures.

COOP. You haue verie shamefullie peruered the place to the Corinthians. which is spoken of dombe Idoles, stockes, & stones.

GREN. He vsed not the place of the Corinthians at all, but onlie spake according to that Phrase. So that if his Doctrines be true the place hath no iniurie.

COOP. He vsed the place.

BAR. It is not so; I alleadged not the place: but onlie spake according to the phrase. We are Commaunded to speake with holie wordes, and as the words of God.

COOP. Speake of your conscience whether you meant not to vse the place.

BAR. I vse not to speake against mie Conscience in or for anie thing. I haue told you how I ment to vse the place: Neither can yt be otherwise collected from mie speach. But read you neuer, that our Sauour Christ & his Apostles haue vsed places in the Prophets & Psalmes, and otherwise applied them then they were in their Context?

COOP. Those the Apostle there spake of, were the Idolls of the heathē, and to the heathē people, and therefore can not be applied to vs.

GREN. All Idolls are of the same nature & in the same detestatiō with the Lorde, whether they be blockes, or stockes, or spirituall Idolls which are more subtile.

BAR. I haue shewed your Idolatrie to be grosse enough: as the worshipping of Saints, Angells, keeping holie Dayes & holie Eates vnto them, holie fasts & holie feasts. But yt were a wearines to rip vp your popish, Iewish, heathenish ministrations.

COOP. Theis are but rayling & foolish wordes.

GREN. I pray you follow the no furdur. Let vs be no longer ledd away with their cauills, and by thisis from our present purpose; els we shall conclude of nothing.

BAR. I pray you then go to yt againe. For I am vwearied with them, & will no more deale with such vnreasonable men.

COOP. I can no longer stay I must be gonne. And so he arose vpp, & would haue broken of.

GREN. Wil you openlie declare that you had no purpose to edifie your selues or vs? vvhetherfore then did you come, vwill you conclude of no pointe of Doctrines: answere this Argumēt I beseech you.

Every true minister of the Church must haue election, approbation & ordination, in and of a true Congregation of CHRIST. But you haue not such Election, approbation, ordination, Therefore you are no true ministers of CHRIST.

COOP.

COOP. We haue election, approbation, ordination, in a Christian congregation.

GRE. That is not true. For neither haue you a people trulie called & gathered vnto CHRIST, nether were you chosen and ordeyned by the people, but by the Bishop.

BAR. Here must be noted your vncōstancie, that agree not vnto your self. Erwhile you defended your ministrie by your inward calling without anie outward calling; and now you iustifie your outward calling. But let me not trouble you: follow your Argument.

COOP. I had the peoples acceptation when I was made Minister.

GRE. The peoples acceptation was but your agreement with them for you wadges.

COOP. That is not true. I could haue mie vvadges vvithout the peoples consent by law.

GRE. The lawe alloweth a Curate but tenne Pounds by yeare. but that vvill not cōtent you, you must therfore compovvnd with the people for more.

BAR. You could not haue the peoples acceptation, vvhen you were made minister, you had no flocke then.

GRE. Before you had a flocke Mr. Lawson got a lycēs for you from the Arch-Bishop to preach in that Parish.

BAR. What office do you exercise in your Church Mr. COOPER? are you a Pastor?

COOP. I am no Pastor; I am a Doctor.

BAR. Ther is no such office in your Church. Euerie parish is but allowed his parson or vickar; endowed Curats or such Doctors are but the Parsons substitutes to help a dumbe or plurified Parson.

COOP. We haue the Doctors office in our Church.

BAR. It is euident you haue not.

GRE. You were made Minister by the B. before you came to your parish by Powles.

COOP. I was made Minister to a flocke.

BAR. That could not be, seinge you are no Parso. You were made minister to anie that would hire you.

GRE. You are those *ασταρις πλανητα* those wandring starres Inde speaketh of. like the *Leuite* that ran from place to place wher he might get the best wadges.

COOP. } You falsly applie the Scriptures against vs. we are not

SPE. } those *Stella Erratica* Inde speaketh of.

BAR. Yes, & in the error of *Bala* being powred fourth for wadge. How manie parishes haue you beene at, runninge from one to another.

- 57
 SPER. } Is it not lawfull for a Minister vpon some occasions to remoue
 COOP. } from one Congregation vnto an other?
 GREN. That Minister that forsaketh his flocke is an hireling, cometh
 but to robbe & spoile. But you both are placed in, and remoued
 from your flocke without the consent of your flocke; And are
 silenced in your flockes by the Bishoppes, by whom you were
 made Priests.
 COOP. }
 SPER. } We had not our ministerie from the B. but from a congregacōn
 GREN. What cōgregatiō was thar, whē each of you haue had so manie
 SPER. }
 COOP. } What if we were made by a Congregation of Ministers.
 GREN. How can that be, can ther be a Pastor of Pastors, or a congrega-
 tion of Pastors. You were made Ministers by the BBs. and not by
 anie Christian congregation.
 SPER. }
 COOP. } We had not our ministerie of the BBs. but by consent of a con-
 GREN. } gregation.
 GREN. Thus I proue you had your ministerie from the Bishop. By the
 Bishops calling you administer and by none other. Therefore.
 COOP. }
 SPER. } We had not our ministrie by the Bishops onlie.
 GREN. By the Bs. callings you administer, and without the Bs. calling
 you cannot administer. Therefore by the Bs. calling onlie.
 SPER. We haue the Approbation of the congregation also.
 BAR. You haue not. Your Curats (as is said) are made Ministers in
 nubus. without anie flocke. Your Parsons are nominat by the
 Patron, & made by the B. Thus trust vpo the flocke without ei-
 ther the knowledge, priuity, approbatiō, or choise of the people.
 SPER. The Patrons choise is the peoples choise.
 BAR. How can you saie the Patrons choise is the peoples, when they
 haue neither priuitie, consent nor assent. Be the Patrō a woman,
 an Infant, an Ideote, haue he 40. benefices & those in all the parts
 of the lande, such as he hath neuer seene or knowen, yet doth he
 present, & the people must accept.
 SPER. I had the approbation of the flock before I went vnto the Bis-
 hop, and was a Minister before I was at the Bishop.
 BAR. You could not haue your parsonadge before you had bene at
 the B. neither be a Minister without the B. were you not a Minis-
 ter before you came to your flocke? answer directlie.
 SPER. I was made Minister by a Bishop before I had the approbation
 of the People.
 BAR. What truth or agreement is in your speach? Euen now you said
 your were a Minister before you came at the B. & had the appro-
 batiō of your flocke before. Now you say (which indeed is true)
 you

you were made Minister by the B. before you had the approbation of the people.

SPER. I meant the B. London. I had the approbation of my flocke before I went to him.

BAR. We reasoned all this while of the Bishops indefinitely, and not of anie one B. more then of an other.

But to what end serueth now the approbation of the people, when you are made full Minister before.

SPER. I was a Minister in part, but no full Minister before I had the approbation of the people.

BAR. See how you intangle your self. How can you make this agree vnto your second Proposition. That you were made Minister by a B. before you had the approbation of the people.

SPER. I hold not my self a Minister in the sight of God by the Bishops ordination, vntill I haue the peoples approbation.

BAR. God seeth & knoweth all his workes from before all beginnings. God knoweth all that he hath appointed & set apart to the work of his ministrie, euen before he made them or in their cradles. So that God in his fore knowledg maie ordaine chosen vessells vnto his ministerie, which yet in the sight of me are not to be held Ministers, vntill they haue that lawfull calling which God hath perscribed thervnto. which calling, seing you want, you are to be held no Minister in the sight of men also.

Moreouer, the B. without the approbation of your flocke ordeyned you a Minister. Now which way should you not hold your self a Minister after their Orders: Or to what end serued the ordination of the Bishop, if you were not the made Minister? Here Mr. COOPER hasted away & said he could no longer tarie. vvhervpon we ended this general conference. yet notwithstanding (the chamber Dore being locked, & no Porter neere to let them out) Mr. COOPER vsed speach to the standers by which after followeth.

We haue omitted one especiall pointe that fell out in our Conference not perfectly remembring the due place vvhether yt should come in.

COOP. If you would not haue a ministrie sett ouer the vnbelieuing people, how should the vnbelieuing people be called vnto the faith.

GREN. We shall shew you an other order to call the people to the faith according to CHRISTS Testament. And not without warrant to sett the ministry of CHRIST ouer an vnbelieuing people, to the peruertering of all Gods ordinances, and committinge of Sacriledge, hauing no promise of anie action you do in that estate.

COOP. Which way would you then haue the called, if they should not be instructed.

GREN.

GREN. Both the Magistrate ought to compell the Infidells to heare the Doctrine of the Church, and also with the approbation of the church to send fourth meete-men with gifts & graces to instruct the infidells, being as yet no ministers or officers vnto them.

BAR. Furder euerie Christian is bounde both in his familie & cōuersacion to call others by all meanes he may, vnto the faith.

COOP. What if the Church be where ther is no magistrat? is there alwaies a magistrate?

BAR. Yea the Church cannot be without a Magistrate, neither can ther be a Cōmon wealth or estate without a Magistrate. There is alwaies a Magistrate, though not alwaies a Christian Magistrate.

COOP. Ther is not alwaies a Magistrate.

BAR. Without a Magistrate there can be no society, no trade, no calling had.

COOP. Ther hath not beene alwaies a Magistrate ouer the Church.

GREN. The Church hath alwaies beene in some common wealth or other. Ther can be no Common wealth without a Magistrate.

COOP. What Magistrate was ther in *Habells* time?

BAR. When the Church and all the world was in *ADAMS* household he no doubt was a Father, a Magistrate, a teacher, a gouernour.

COOP. Ther was no Magistrate ouer the Churche befor the lawe.

BAR. That is not so. was not *Melchisedeck* a Magistrate.

COOP. *Melchisedeck* vvas a figure of *CHRIST* not an ordinarie King.

BAR. Doth not the Scripture say he was king of *Salem*?

GREN. Was not *Abraham* a Magistrate ouer the Church?

COOP. *Abraham* was no Magistrate.

GREN. He was a Magistrate ouer his household, his house-hold vvas then the Church.

BAR. Was not *Ioseph* a Magistrate thinke you?

COOP. Ouer the Egyptians after the heathen maner.

BAR. Heathens maie be lawfull Magistrates ouer the Church also. But *Ioseph* was a Magistrate ouer the Church.

COOP. He was not a Magistrate ouer the Church.

BAR. He was a Magistrate ouer all *Egipt* & ouer all *Pharao* his seruants. But the Church was then in *Egipt* emongst *Pharao* his seruants. Therefore he was a Magistrate ouer the church, as plentifullic appeareth in the history: his brethren acknowledged him their Lord.

GREN. It was so prophecied of him before, as the visions and dreames Declared.

COOP. *Ioseph* was a figure of *CHRIST*.

BAR. What thē? So were all the Kings of *Juda*. therefore no Magistrats.

GREN. *Moses* also was a Ciuile Magistrate ouer the Church before the lawe.

COOP.

COOP. He was an extraordinarie Magistrate, he was not chosen by the people.

BAR. Whie is euerie Magistrate to be chosen by the people? was not the ordinance of God a sufficient calling to the Magistracy?

GRE. MOSES was both called of God, and approued his calling vnto & before the people of Israel.

COOP. MOSES was a Prophet: therfor he could be no ordinary Magistrate.

BAR. DAVID also & SALOMON were Prophets, yet you will not say that they were not ordinary Magistrates.

GRE. Euerie Prophet was not a Minister of the temple in the priests office.

COOP. } The Prophetts office was a ministeriall office.
SPER. }

BAR. None but *Leuites* might be Ministers of the Tabernacle, but ther were manie Prophetts which were not of the tribe of *Leui*. But what is this to our purpose? was not MOSES, IOSEPH & theis others ciuile Magistrates? Mr. COOPAR will you confesse your error?

COOP. They were no ordinarie Magistrates.

BAR. Yt is euident they were ciuile Magistrats, & ordinary, & excellent magistrats according to the reuealed will of God. But you will yeild vnto no truth, but cauil peruerslie against the euident Scriptures.

Amongst much confused speach that passed betwixt Mr. SPERIN & me HENRY BARROVV. after that our conference was broken vp in following his last assertion. That he held not himself a Minister by the Bishops Ordination until he had the approbation of the people.

He first confessed the BB^{is} ordinatio to be a ciuile constitution: Then that the Bishops by the Princes Commandement may ordeyne Ministers by their sole authority; Because *Timothi & Titus* did ordeine Elders alone.

When it was alleadged that *Timothi & Titus* did ordeine them according to the Apostles constitutions and as the Apostles themselves vsed to do: which alwaits was by the free election of the flocke: 1. Cor. 4. 17. *as* 14. 23. he said that *Timothi & Titus* as also the Apostles were Ministers alone, without the peoples electio. And that the words *qui ministrant* 1. Cor. 12. 28. had relation vnto the Apostles; that lifted vp their hands before they laid them on; and not vnto the people; that lifted vp their handes to signifie their approbation in the election.

He said that if do so this 1. Cor. 14. were to be understood of the peoples election, yet ther were no more places to proue that the

people ought to chuse their Ministers: Being demaunded what he thought of *Acts. 1. & Acts. 6. of 1. Timot. 3. & Titus 1.* he said that *Acts. 6.* was but of Deacons onlie, and as for the other places they proued not that the people might chuse their Elders. Being demaunded who then were to make choise & probation of the Elders, he said that *Timothi & Titus* in those chapters. Being asked who now was to succeed *Timothi & Titus* seing they had left no heires apparat behind them: he said the BBs. were to chuse & ordeine them, who now being old and able to take no more paynes, were to gouerne ouer manie Churches, as they did.

5. Being asked of *1. Timoth. 3. vers. 10.* who was to chuse and make probatio there, he confessed that the Church: being asked whether that rule of probation belonged not also, & were spoken of Elders in like maner, he said no. but onlie of Deacons: being asked if the word *hosautos* in the 8. verse had not relation vnto the same chusers and gaue not now rules vnto them concerning Deacons also; And how he could by that chapter make anie distinction, or shew whie the former rules concerning the chusing of Elders should not aswell belong vnto the Church, as theis concerning Deacons; or whie if the former belonged vnto *Timothi*, theis also should not belong vnto *Timothi*; he answered still that the Church was to chuse Deacons, but not Elders.

6. In furder discourse of theis rules for the gifts, maners, & rules of the conuersatio & life of theis Elders, which were such as could be knowne vnto, & examined by none, but by the church where they liued, which shewed that theis rules of their Election were giuen vnto the Church, wherein *Timothi* was rather to help & instruct the Church, then anie way to plucke away the power, authoritie, & interest of the church: he answered that *Timothi* could onlie best try the gifts & learning of theis Ministers, and therefore the choise & approbation were giuen to him onlie. Being demaunded whether there were not manie rules concerning sondrie christian vertues of manners, conuersation towards all men, of the gouerning of themselves, of their wiues, children, families, which belonged & were Common to the teaching and gouerninge Elders, which the Church when they liued, could only best iudge. He said that. *1. Timothi. 3. & Titus 1.* were onlie written & ynderstood of Pastors & Teachers because yt is ther said a Bishop must be *didascos* which is onlie peoulier vnto the Pastor & Teacher. Neither would he yeild though yt were shewed him, that the name & care of Elders were common vnto all aswell the gouerning as teaching Elders, that most of the rules accorded vnto them indifferently *Acts. 10.* Furder that he could shew no other rules in the Testament of **CNAIST** for the election of the

the governing Elders then there.

Wherupon he fell into this grosse opinio also. That those Elders & Deacons were one office; Not vnderstanding Ro. 12. 8. 1. Tim. 5. 17. Phil. 1. 1.

Retorning againe vnto the BB^s. being demaunded by what warrant they may vsurpe this inordinate power ouer all the churches. In proceffe of speach he was driue to acknowledge yt onlie to be by the Princes authoritie, & not by the Testament of CHRIST: & so held them to be meerly ciuile. Being demaunded what the he thought of their ministerie & Sacraments which they deliuered; he awhile denying that they medled with the Sacraments or ministrie; in th'end being pressed, because they in all the Parishes of their diocesses did & might at their pleasure preach and deliuer the Sacraments, whether the Church & Parson would or no: yea they will make the Parson follow them with the *Cup & books*. yea the B. will scilence, suspend, or remoue what Minister or Parson he list. Here Mr. SPERIN said that the Bishop did not, neither should administer anie Sacraments in his Parish.

Thus with one breath he affirming and denying, granting and retravelling, I told him that I would not from henceforth anie more reason or Confer with him until he brought a better Conscience with him.

To cōclude, seing he neither vnderstood the Scriptures wherof he so bouldlie affirmed or denied, seing he vnderstood not the verie first Doctrines & beginnings of CHRIST, as the Doctrines of laying on of hands of Election, ordination &c. neither yet knewe so much as the offices that belonged to the Church of CHRIST, he was altogether vnworthie & unfit to be a teacher or exercise anie gouernment in the Church of CHRIST: Saying that God would er long shew who were fitt Ministers to draw neere vnto him.

He said vnto me that I medled which more then I needed, and that I did but take a wolf by the eares. I said that he abused and vnderstood not that Prouerbe, also that I did not *immiscere aliena hi*. That yt was a matter of mine owne saluation that I stood for, in refusing all subiection or Cōmunion with ANTICHRIST & his detestable enormities; that euerie true Christian ought to cōtend for the maintenance of the faith that was once giue vnto the Saints: *1. Cor. 14. 9. 1. Cor. 14. 10. 1. Cor. 14. 11.*

Mr. COOPER to shift off the answere of our Arguments wherewith he was pressed, whē he perceiued the issue of them, he rose from the table & brake off Conference with vs, pretending hast to be gonne; but the dore being lockt, he returned him to two gentlemen which sate behind as hearers of our conference, and fell persuading of them wherupon Iourn GREN, left Mr. BARROV & Mr.

Mr. SPURIN in conference still, & went to giue eare to Mr. COOPER, whose deceipts I fownde so pernitions & Doctrines so fowle that I againe replied vpon him, and receiued certaine errors from his mouth, some wherof I shall heare insert with mine answer in breife, not following our vvhole discourse.

1. A priuate man ought not to make question our doubt of the
COOP. Ministers outward calling, but if he find comfort in heart by his Doctrine, he ought to approue of his ministrie, what calling soeuer he haue.

GREN. This is sweete Doctrine that you sowe here; hath not the lorde giuen as great Commandement to auoide false Prophetts as to heare & obey the true messengers, and all true messengers ther-vpon approuing their sending to all mens consciens by the euident testimonie of Gods reueyled will, shall not the flocke know their Pastor, yea chuse & call their Pastor?

COOP. If one come into a Congregation & heare one preach, he ought not to make question of the Ministers calling, or refuse his Doctrine.

GREN. If one come so, & before know that that preacher hath a false outward calling, yea that he hath no office in a true Church but is a false Prophet, he offendeth in hearing of him, especially in a false Church, for ther is no false teacher but teacheth some truth &c.

2. A man may be a true Minister to a people vncalled, & they are
COOP. a true Church or faithfull Congregation *potentia* though not *actu*, and he may be an officer or minister vnto them, they being a true Church *Potentia*.

GREN. This is such Doctrine as I neuer heard, that a Pastor can be ordeyned & exercise the duties of a Pastor, to a Church that as yet is not. But your Ministers most sacrilegiouſlie giue them the Sacraments also in this estate.

3. Though the Minister do deliuer the Sacraments to the open
COOP. knowne ynworthie, and so commit sacriledge, yet maie a priuate man communicate with the Minister, & that partie not be partaker of their sinne.

GREN. If I associate these & Communicate in his euill, shall I not be guiltie, how much more if I reprove not this transgression against God, & absteine from their fellowship till they repent, or by due order be censured.

BARTLET Here Mr. BARTLET a gentleman said, yt was not well we had not some more orderlie Conference about theis weightie causes that the truth might appeare.

GREN. You see they will not come to anye points of Doctrine to conclude

elude anie thing, we haue long made sure to haue some free Conference & neuer could obtaine anie, but are lockt vp close prisoners.

COOP. They denie our Church & ministrie & therfor are not to be disputed with.

BARTL. Yet their reasons would be seene & couinced orderly; if they deserue yt, then to suffer punishment.

GREY. We haue often shewed causes whie we hold your Church & ministrie to be false, and not to be ioyned with of anie that wilbe saued: as for example. you haue not a people rightlie gathered vnto CHRIST, but stand one with the world, so that your parishes cannot be called ~~inlawfull~~ a people called fourth 2. you haue set a popish ministrie ouer this whole lande 3. you most sacrilegiouly giue the Sacraments in this order to all commers 4. you worshipping God after mens deuises and not according to CHRISTES Testament. 5. you haue not the power or freedome to redresse sinne by due censure, being all Subiect to theis wicked Courts. &c.

BARTL. Theis thinges would be answered & conuinced.

COOP. We graunt the things they seeke are good, and manie of vs haue written and taught fullie the same, but they seeke them not by due order.

GREY. This is not true, you are limited what to preach, to conforme your Doctrines to theis Antichristia Orders, & still practice contrary if you write or teach anie truth. And as for vs we seeke to do the will of God after the same order that all true Prophets, CHRIST, & his Apostles haue taught & practised for Conscience towards God: to haue no fellowship with that ministrie & Church which reiecteth CHRISTES Testament, and will not be guided by him & his Ordinances.

COOP. We professe & teach trulie all the Articles of faith.

GREY. The Papiests teach the same Articles in generall wordes, but nether you nor they, ether teach the particular Doctrines, our practise the same trully. But both you and they denie speciall Doctrines of our Iustification.

COOP. What Article of faith do we not trulie teach.

GREY. You teach that CHRIST descended into hell after his death and buriall.

COOP. We hold it not neither teach yt, manie of vs haue taught & written against yt, you therfore do vs wrong to chardge vs with yt.

GREY. It is set out with priuiledge as an Article of your faith & receiued and redd in all your Parishes.

COOP. Though the gouernours of our Church set yt out and we can not help yt, yet we are not to be charged with yt.

GREN. Besids that you daylie communicate with them that do hold yt (if not reade yt to the people) you haue subscribed to this & all other such errors in your Church of late, as I heare.

Here Mr. COOPER was smitten with mutenes and the gentleman said, haue you donne so?

COOP. He careth not what he saith of vs.

GREN. Will you denie yt. I will bring witnes to proue yt vnto you before to morrow at 8. of the clocke, if you denie yt.

COOP. I will not make you acquainted with my priuate actions.

GREN. I desire not to knowe your priuate actios, but this is a publique matter of your subiection to Antichrist in your whole ministerie against your conscience; but yt seemes your deeds ar euill, and therefore you would hide them, least they should be reprobued of the light.

The gentleman said yt was thought we held some error about the lords prayer, as they call yt: wheruppon I shewed him our iudgment in writing, & said that we vould not continue in anie error to our knowledg. and when he read that we said yt could not be called the Lords prayer, because he neuer prayed yt, Mr. COOPER tooke exception thus.

COOP. It may be called the Lords prayer in respect he taught yt his Disciples.

GREN. This proueth it cannot be called the lords prayer, for Doctrine is one thing, and prayer is an other. Prayer is a powring fourth of our hearts vnto the Lord, according to our present wats; Doctrine is an instruction of others; so that yt cannot be called the Lords prayer.

BARTLET But this troubleth vs that you hold yt not lawfull to say ouer those wordes in prayer &c.

GREN. You see that we denie no man to vse the verie wordes, all or anie part of them in prayer, by explication, or application, according to our present occasions, as anie other Scripture.

COOP. What is the meaning of that explication or application.

GREN. Explication & application is meant thus: as when I desire that the Pope & such Ministers of poperie might be suppressed I say. Do this Lord for th'aduancement of thy kingdome. Let thy Kingdome come &c.

And without this explication or application to say ouer the vvhole vvordes conteyning all things that can be praid, were but abuse of that forme of prayer, seing they that so praye cannot vnderstand what he (that is the mouth of all) asketh, for we cannot pray

pray for all thing at once, but that which is within the compass of our faith; otherwise yt is but babling.

COOP. For the whole Church yt may be said ouer as a praier.

GREY. All praier must be of faith for such things as are within our knowledge, and as we knowe the Church to be in present neede of, and those things to be particularly craued at Gods hand, els we do but babble as the papists do.

COOP. I grāt that al our praiers ought to be of faith & expressing our present necessities. Yet ought we euerie day to say ouer the Lords praier for the whole Church.

GREY. This is popish Doctrine, & such praier were superstitious babling &c.

The righteous men they shall iudge them after the maner of barlots and after the maner of murderers, for they are barlots and blood is in thier hands: *Ezek. 23. 45.*

Before we can iudge the false Church, it is expedient that we discerne the true Church, which is thus described in the scriptures.

THe true planted and rightlie established Church of **CHRIST** is a companie of Faithfull people: seperated from the vnbeleuers and heathen of the land: gathered in the name of **CHRIST**, whome they truelie worship, and redily obey as thier only King Priest and Prophet: ioyned together as members of one bodie: ordered and gouerned by such officers and lawes as **CHRIST** in his last will and Testament hath therevnto ordeyned: all and each one of them standing in and for thier Christiā libertie to practise whatsoener God hath comaunded & reuealed vnto them in his holie word within the limites of their callings, executing the lordes iudgements against all transgressio and disobedience which ariseth among them, and cutting it off accordinglie by the power which thier lord and King **CHRIST IESVS** hath comitted vnto them.

Now who so shall measure thies parish assemblies as they generally stand in England, by this rule: shall euidently finde them in euerie point so transgressing and defectiue: as he that hath eyes to see, or but a will to search cannot be deceaued or mistake these parish Churches for the true churches of Christ.

Thies parishes consisting of a company of prophane & ignorant people: gathered by the sounde of a Bell in the name of Antichrist: worshipping God after a false & Idolatrous maner: denying all obedience vnto **CHRIST** in his 3. offices as thier only King, Priest, and Prophet. lyuing in disorder among themselves: standing in confusion being disordered and ouerruled by such lawes & officers as the Pope left and not as **CHRIST** left, standing in bondage to the Romilh courts & cannons: hauing no power to execute the lordes iudgements or to redresse the least sinne or transgression amongst them-selues: but are driuen to the Comissaries Courts, and so cast out **SATAN** by the power of **SATAN**.

(1)
Iere. 31. 34.
Ab. 10. 43
Ab. 15. 9.
1 Cor. 1. 2.

1. Thier Churches consiste not of a company of faithfull people, but of a multitude of prophane people: Therefore they are not the true Church.

2. They

3. They haue made no seperation from the heathen of the land : but all are receiued & retheyned in the bozome of thier Churches: Therefore: &c.

(2)
Isay. 65. 11,
12.

Leu. 20. 24

Iere. 15. 19.

Ezk. 16. 25

Ezk. 23. 44

Ioh. 15. 1. 9.

2 Cor. 6. 14

(3)

Isay. 11. 10,

12.

Iohn. 12. 32

Mat. 18. 20

1 Pet. 2. 4. 5

(4)

Deut. 5. 8.

1 Cor. 10. 28

Reuel. 21. 8

(5)

Deut. 18. 15

Isay. 42. 1.

Mat. 17. 5.

Mat. 3. 22.

1. Io. 4. 3.

Mat. 1. 6.

Luk. 19. 27

Iohn. 3. 3

Ezk. 16;

17. 19.

and 44. 7.

Lam. 1. 10.

4. They worships not God truelie, but after a false and Idolatrous maner, as witnesseth thier popish leiturgie, thier stinced booke of thier comon prayer: Therefore &c.

5. They receiue not, nor obey not Christ as thier King, Priest, & Prophet: Therefore &c.

Not as thier king; reiecting his gouernment and receiuing & standing vnder the Antichristia yoake of thier popish gouernment.

Not as thier Priest; sacrilegiously prophaning his name with thier Idolatrie, prostituting his blood: and making him a priest and sacrifice to Infidells and the most wicked offenders:

Not as thier Prophet; giuing no obedience to his worde, vsing it as a mantill to couer thier sinne, rather then as a rule whereby to direct thier liues, not seeking a true ministrie but mainteyning a false, of which sorte the wholl ministrie of the land is which are permitted to teach in thier publike places, to whome they giue care.

Thier people are not kint together as members each of other in one congregation, but both roue and goe, assemble, & departe, at thier pleasure when they will, whether they will, & as they will themselves; As also liue in continuall disorder.

Deut. 13. 3.

Mat. 7. 24

and 15. 14.

Rom. 16. 17

2. Tim. 3. 5.

2 Iohn. 10.

Iere. 23. 29

(6)

1 Cor. 12. 12

1 Pet. 2. 4. 5

Rom. 12. 5

(7)

Rom. 12.8.

Ephes. 4.11.

Psal. 2.2.3.

Luk. 19.14

7 Thies parishes are not ordered and governed by such officers as Christ hath appointed to his Church: They haue no true Pastors, Teachers, Elders, Deacons, Releeners: But instead of thies they remaine most seruilely subiect to the Antichristian gouernmēt of thier popish Arch-bishops, Bishops, Chauncellors, Archdeacons, Deanes, Commissaries, Doctors, Proctors, Aduocats, Notaries, Registers, Pursuants, Cursetors, Sumners &c. And from the Apostolicall seat of the Bishops, they receiue as Antechristian & false a ministrie, as thier Parsons Vicars, Curates, hirelings, lecturers, mercenarie preachers, &c, which together with this people stand bounde and subiect to thies Bishops and thier popish courts, of high commission, of faculties, of Archies, of prerogative of delegats, of thier Commissaries &c. Therefore, &c.

(8)

1 Tim. 6.13

14.

Ephes. 4.11

12.

1 Cor. 14.37

Heb. 12.28.

(9)

John. 8.36.

Gal. 4.26

1. Pet. 2.9.

8 Thies assemblies are not ruled by th' olde and newe Testament, but by the Canons, Injunctions, and decrees of thie Antichristian and popish courts. Therefore &c.

(10)

Psal. 149.9

Iay. 45.17.

Mat. 18.17.

Luk. 19.19

1. Cor. 5.4.

2. Cor. 10.4

5.6.

2. Tim. 2.17.

Mat. 23.25.

1. Tim. 2.17.

2. Tim. 2.17.

1. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

9 Thies people stand not in and for thier Christian liberty, but all of them remaine in bondage to thies Egyptian and Babylonish yokes, yeilding obedience vnto thies courts and thier Canons: Therefore &c.

10 Thies assemblies haue not the power which Christ hath giuen vnto his Church vnto the worlds end, and all the power in earth and hell cannot take from them; viz. to binde & loose and to reforme things that are amisse, but are driuen to the Comissary Courts: Therefore &c.

(11)

2. Tim. 2.17.

Mat. 23.25.

1. Tim. 2.17.

2. Tim. 2.17.

1. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

2. Tim. 2.17.

11 Thies assemblies cast out Satan by the power of Satan, namely by thies Impes of Antichrist the Bishops Commissaries and priests: Therefore they are not, & for all thier reasons seuerall & ioyned, cannot be held in any Christian iudgement, the true Churches of Christ.

Infinite were the reasons which from thies seuerall heades, as likewise from thier particuler transgressions & defaults might be drawne: But the best Argument to confute and cut downe all this trumpete at once, is, according to the commandements of God, to perseuer our bodies and soules free from thies abominations, by a speedie seperation and withdrawing our selues

60021
70
clues from amongst them, and to confute their left and only
Argument whereby they vpholde their ruinous kingdome,
namely their penall lawe, by Christian patience, and an vpright
& godlie life.

*Here is the patience of the saints: here are they that kepe the cōman-
dements of God and the faith of Iesus. Reuel. 14. 12.*

*He that ouercometh ſhalbe clothed in vvhite aray, and I vwill not
put out his name out of the booke of life: but I vwill confesse his
name before my father and before his Angells. Reuel. 3. 5.*

THESE Arguments were more then a ycare & an
halfe ſince deliuered to Mr. CARTVVRIGHT
Mr. TRAVERS Mr. CHARKE and Mr.
FLOYDE which ſtill remaine vpon them vn-
answered.

F I N I S